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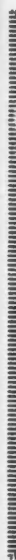
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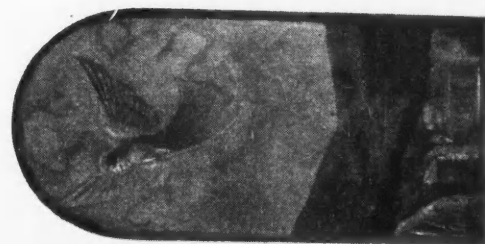
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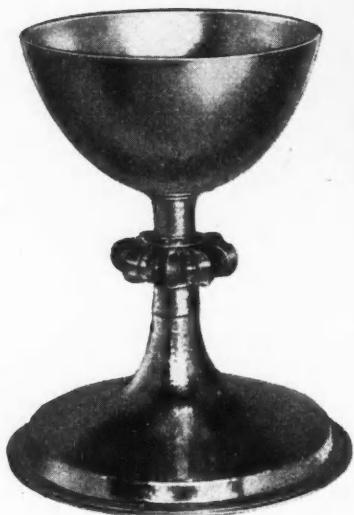
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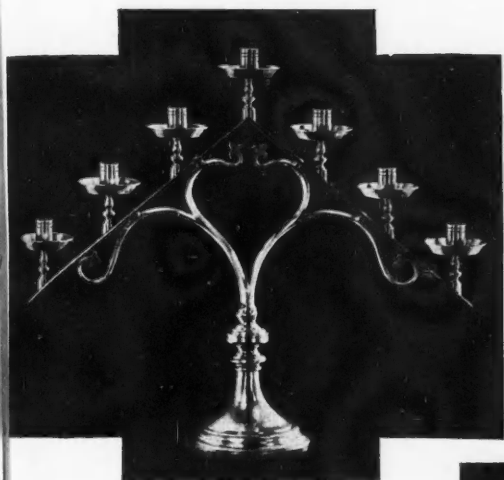


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The CLERGY REVIEW

NEW SERIES

VOL. XL

NO. 3

MARCH 1955

IS THEIR BAPTISM REALLY NECESSARY?

IV

1. IN THE MARKET-PLACE AND IN THE STREETS

DISCUSSION about unbaptized infants is no longer confined to theologians. Their fate has been the subject of articles and letters in the weekly Catholic press, and has been talked about in parlours and kitchens, on buses and trains. Non-Catholics give their opinion about it. Recently, three mothers, who lost their babies unbaptized, have asked me whether the teaching they received at school is really true, or whether they could now believe that their babies are in heaven. Priests must decide what to say to teachers of their school-children. Catechists must face the question, and Catholic Evidence Guild speakers must have a clear answer to give to hecklers. The issue is not one on which to advance nice theological distinctions, not normally understandable by the laity. The plain issue is what we are to say to our Catholic people.

2. THE SIMPLE QUESTION AND ITS ANSWER

The question is: what happens to infants who die unbaptized?

Three answers are possible which the ordinary man can grasp:

(a) They are all excluded from heaven. This is the traditional teaching of the Church; with the explanation, since the thirteenth century, that they go to Limbo.

(b) They *may* all go to heaven.

(c) We do not know what happens to them.

The last two answers may be put in different ways. The second may refer to the possibility of infants receiving an enlightenment at death, by which they may choose well or ill, and

go to heaven or to hell; or it may hold out good, if not certain, hopes that they may go to heaven by some hidden means. The third answer may be expressed with varying degrees of hesitance, caution and prudence; but in the end the answer is substantially the same, that we do not know.

3. THE TRADITIONAL DOCTRINE IS IN POSSESSION

By this I mean that the traditional teaching alone possesses the approval of the Church, and that it is the authentic, although not explicitly defined, doctrine of the Church. Father Peter Gumpel, S.J., who certainly is not biassed against the "new solutions", says:

With a view to the fact that the classic view in the past has been considered, and is still widely considered, to be an at least theologically certain thesis, the liberal theories cannot be said to be theologically tenable unless they have been proved to be such. And such a proof has, as far as I am able to judge, not yet been published.

The perpetual exclusion of these infants from the beatific vision is defended as an at least theologically certain thesis by the vast majority of contemporary theologians and can rightly be called the traditional or classic view.

Father W. A. Van Roo, writing with very full knowledge of recent writings on the subject, says, in the *Gregorianum*:

As the question stands today, we are in the presence of a common theological teaching and a conviction which runs through a number of documents of the Church contrary to the new positions. This evidence blocks the way to the various solutions seeking salvation for the infants dying without baptism. Nor does the recent wave of literature change the situation.¹

The Abbé Albert Michel, in a book published in Paris at

¹ Father Peter Gumpel, "Unbaptized Infants: May they be Saved?", *Downside Review*, Autumn 1954, pp. 456-7 and 342. Father W. A. Van Roo, "Infants Dying without Baptism", *Gregorianum*, XXXV, 3 (1954), p. 472. This article was admirably summarized by Father Charles Davis in *THE CLERGY REVIEW*, December 1954.

the end of 1954, entitled *Enfants Morts sans Baptême*, after citing various authorities, sums up his conclusion thus:

It is then unquestionable [*indubitable*] that the Catholic doctrine contained in the dogma of the necessity of baptism for the remission of original sin is that infants dying without baptism cannot enjoy the beatific vision. If this conclusion is *perhaps* not as yet a dogma of the faith, because it has not been directly proposed as a dogma by the *magisterium* of the Church, it is at the very least a truth close to the faith, capable of being dogmatically defined (p. 17).

One could multiply citations from other trusted and responsible theologians who say more or less the same.¹ They base themselves upon no technicalities or fine-drawn distinctions, but upon the broad fact that for centuries the doctrine has been taught to the faithful, and that to deny or doubt it involves the trustworthiness of the Church's ordinary teaching. There is a very long history about the lot of unbaptized infants, culminating in the pronouncement of our Holy Father, Pope Pius XII, made in October 1951, to the Italian Midwives. The evidence may be conveniently summed up under the following headings: the moral universality of the conviction that the Church teaches us that unbaptized infants are excluded from heaven; the persistence of it; and the convergence and coherence of very many considerations, in the theology and the customs of the Church, which go to corroborate the teaching.

4. MORAL UNANIMITY OF THE TEACHING

Theologians, as a whole, for a very long time have been convinced that the Church teaches us that unbaptized infants are excluded from the beatific vision; and this has been the

¹ For instance, Dr Antonius Piolanti, Professor at the Lateran Seminary, Rome, speaking of the fate of these infants, says: "Doctrina autem retroacta aetate longe communior et nunc sola regnans tenet pueros ante baptismum morte correptos hinc visione beatifica privari (Cf. DB. 791, 1526), inde vero, nulla affectos paena, quadam naturali felicitate gaudere non dissimili illius quae homini assignari potuisset si non esset vocatus ad visionem Dei." *De Sacramentis*, ed. 3a, Romae, 1951, p. 143, with reference to Dr Parente's *De Creatione Universalis*, Romae, 1946, pp. 167-8. Any suggestion that Limbo involves the attainment of "a natural end" is a red herring.

basis upon which the obligation of baptizing infants has been principally founded. From the time of St Augustine until today appeal has been made to the belief of the faithful and of the Church; and the reasons assigned for the general rejection of Cajetan's suggestion are only an instance of this. Some, indeed, denied or doubted; but they were relatively few. Probably, in the centuries between the third and the twentieth, they were not more than twenty or thirty (although the discovery of unpublished manuscripts and the unearthing of obscure writers might cause a revision of that estimate). From the third to the twelfth century, the only conspicuous exceptions were the Pelagians and one Vincent Victor, a convert Donatist; from the twelfth to the twentieth, the number is so strikingly small that the increased number of those who in the last thirty years have doubted or denied makes a singular phenomenon, which occasions the writing of articles about it. Moreover, as Father Van Roo points out, the Church has tolerated, and continues to tolerate, the censures which theologians, in all ages of the Church, have invoked against those who even in the most modified way called in question the traditional teaching (p. 417). "Some field," says Father Van Roo, "is left open for the operation of theologians, and until the recent wave of new solutions, theologians have been practically unanimous in their rejection of such positions, often indicating them as rash" (p. 272).

If one considers the number of the deniers or the doubters, from, say A.D. 250 up to A.D. 1920, it is comparatively insignificant; and if one reckons only theologians of any considerable stature, such as Durandus, Biel, Eck, Cajetan, and, in his very tentative suggestion, Gerson, they fade into pale shadows beside the countless multitude of Saints, Doctors and theologians of the Church who have held and taught the traditional doctrine. Theologians differed from one another on all kinds of questions; there were "schools" of theology, having no great love for one another. Nevertheless, they all agreed about this: St Bernard and Abelard; Thomists and Scotists; Dominicans and Jesuits; seculars and regulars; historians, canonists, dogmatic theologians, all agreed. Such agreement is regarded as a sure sign of a teaching being "theologically certain", to which an assent is demanded, not absolute, but still religious, like the

assent to dogmatic facts, and the opposite of which is theological error.¹ For what accounts for such agreement of theologians, save the conviction that the belief of the Church is involved, by which all felt themselves bound, or that a denial of the common teaching would lead to a denial of some truth of the faith?

Did theologians misunderstand the *status quaestionis*? It is hard to conceive that St Thomas Aquinas misunderstood so fundamental a matter; hard to conceive that, after Cajetan started his hare, the Dominican, Dominic de Soto, the Franciscan, Andrew de Vega, the Jesuit, Gabriel Vasquez, failed to see what was the point of the whole question.

Moreover, there is much evidence to show that the Greeks, divided as they were from the Latins in feeling and on certain doctrines, never made the lot of unbaptized infants a subject of dispute. On the contrary, the Armenians in 1342 were fully willing to accept the Latin teaching on Limbo, already holding themselves that such infants do not go to heaven. Whence did the Armenians derive the doctrine? Further, at the Council of Florence, A.D. 1438-45, the Greeks were aware of the "Catholic doctrine", as Father Candal calls it, about the differing penalties assigned to those who die in personal mortal sin and to those who die only in original sin; and they raised no difficulty about it.

5. THE PERSISTENCE OF THE TEACHING

The difficulties against the traditional teaching are no new discovery of our own day, but were known and appreciated from the time of the Pelagian controversy. The Fathers of the Church, like St Augustine, and the great scholastics, like St Albert the Great and St Thomas Aquinas, may not have known the exact nature of the "solutions" proposed in our own time; but—and this is a matter most carefully to be weighed—they were fully aware of the reasons which have led to the proposal of these new solutions, and upon which the new solutions are

¹ Cf. H. Dieckmann, *De Ecclesia*, pp. 201-5; J. Salaverri, "Censuras de las tesis en Teología", *Estudios Eclesiásticos*, XXIII (1949), pp. 169-88; S. Cartechini, *De Valore Notarum Theologicarum*, Romae, 1951, especially ch. X, pp. 68-90.

based. They knew these reasons, and they did not regard them as justifying a departure from the common doctrine.

St Augustine was tortured in mind by the apparent injustice of excluding from heaven infants personally innocent; he admitted that he could not solve the difficulty which is so obvious and so perplexing. Yet he held faithfully to what he believed was the teaching of the Church, which he asserts repeatedly was the belief of all the faithful. St Anselm put the difficulty that God might be thought less merciful than a man; yet he held to the tradition, but distinguished the penalties due to original sin from those due to personal mortal sin. Many twelfth-century theologians thought that, before the time of Christ, pagan infants might be saved by the mere faith of their parents and thus would have been in a better position than infants of Christian parents; nevertheless, they held to the traditional teaching. In the twelfth and thirteenth centuries theologians raised questions about peculiarly "hard cases"; yet, though their solutions were unsatisfactory, they maintained the common conviction. St Albert the Great and St Thomas were well aware of the harshness attributed to St Augustine and to St Gregory; they did not accept these authorities uncritically, for they explained away the harshness, yet did not explain away the exclusion of unbaptized infants from heaven. They developed the doctrine of the Church about the effects of original sin, about the gratuitousness of grace, and concluded to "the children's Limbo", which gave a convincing solution to the obvious difficulty and became the accepted teaching in the Church. The post-Tridentine theologians were fully sensible of the difficulty arising from God's universal will to save, and stated it as cogently as any modern writer; but they held to the traditional teaching about unbaptized infants, and cited St John Damascene and St Thomas to the effect that God's will to save is not absolute, since otherwise all adults must be saved.

To this it may be objected that earlier writers, especially St Augustine, placed undue restrictions upon the possibility of baptism of desire in adults, which subsequent development of dogma removed; and that, consequently, there may be room for modification of earlier views about the impossibility, in the case of infants, of some baptism of desire, or of some other means

for their salvation. It remains, however, to be proved that earlier writers and St Augustine asserted the necessity of baptism *in re* in the case of adults as categorically as they asserted it in the case of infants; and that they were convinced that the Church taught exactly the same about unbaptized adults as it did about unbaptized infants. The Fathers clearly distinguished between adults and infants, as regards the possibility of desire of baptism, by what they said about pagans of ancient times such as Job, about Cornelius, about catechumens, and above all by what they said about the nature of charity, which justifies of itself and not merely as a kind of invention instead of baptism.¹

Yet even granted an increased readiness in later times to admit the possibility of baptism of desire in adults, the question of infants becomes even more acute: why has the Church not grown milder in her teaching about the exclusion of unbaptized infants from heaven? Pope Pius XII in the twentieth century says the same about them as did St Thomas in the thirteenth. What is to be explained is not the progress in one matter, but lack of progress in the other. Mr Chesterton might be conceived as arguing somewhat like this:

"A being in Mars, hearing that a certain human being was growing fatter and fatter, might with apparent logic conclude that therefore his head would be growing fatter and fatter. But he would be wrong, at least in most cases, for the head does not grow fatter. Now if the Church has grown milder and milder about several matters, why has she not grown milder about the exclusion of unbaptized infants from heaven? May it not be that there is a certain bony structure in this teaching which prevents the mind of the Church growing larger about it? The Church has not developed her doctrine on these infants, and it is this which has to be explained."

¹ The author of the *De Rebaptismate*, in the middle of the third century, is very clear upon the nature of charity and baptism of desire. As regards St Augustine, Abbot Butler, in an article "Schism and Unity", in the *Downside* for Autumn 1953, pp. 364-70, has some pertinent remarks on his doctrine about baptism of desire in adults. "The catechumens are really enough for our purpose. Augustine's treatment of them shows that he is prepared to admit that 'baptism of desire' (as it is understood by modern theologians) can, in some cases where sacramental baptism is impossible, supply the place of sacramental baptism so far as regards its precisely saving efficacy" (p. 368).

6. THE CONVERGENCE AND COHERENCE OF EVIDENCE

As Newman might argue, it is not merely each individual indication or assertion of the Church's mind which must be considered, but likewise the convergence of them all and the manner in which each supports and reflects the other. Thus the traditional interpretation of John iii, 5, is reflected in the hurry to baptize infants "lest they perish in eternity". Theoretical arguments about the necessity of faith are reflected in the appointment of sponsors at baptism, that they may speak for the infant who cannot speak for itself. The argument from the necessity of baptism to the existence of original sin finds support in the liturgy of baptism with its exorcisms and its renouncement of the devil. Statements that there is no other remedy besides baptism find support in the lack of exhortation to parents to pray for the salvation of infants dying unbaptized. Rejection of the Calvinist contention that infants belong to the covenant of grace goes together with the refusal to bury unbaptized infants in consecrated ground. The necessity of union with the visible Church accords with the lack in the Liturgy of prayers or of Mass for the salvation of infants who die unbaptized. The development of the teaching on Limbo accords with the lack of consciousness in the Church that she has any role to play in bringing infants to heaven by any other means than by baptism *in re*, a point well made by Father Van Roo against the Abbé Boudes, *art. cit.* p. 447. Theoretical determination of the penalty due to original sin is repeated by priests who console mothers by an assurance that the Church teaches that unbaptized infants do not suffer as do those who die in personal sin.

Thus theory justifies custom, custom supports theory, and which came first, no one can say. There is a complex coherence and consistency about the whole structure which is not dependent upon the strength of any individual column upon which it rests. I place here a number of evidences, first in the dogmatic field and then in the practical.

(a) There is a *prima facie*, though not demonstrative, case that infant baptism began with belief in its absolute necessity.

(b) Cyprian and the Council of Carthage in A.D. 253 reprobate delay in baptizing infants "that no soul may be lost".

(c) The interpretation of John iii, 5, begins to be traditional.

(d) Augustine, in his Donatist works, and against Vincent Victor, and against the Pelagians, affirms that it is the faith of the whole Church. The Pelagians do not question this.

(e) Augustine argues from the exclusion to the existence of original sin and to the gratuitousness of grace.

(f) Anselm in the eleventh century distinguishes the penalty due to original sin from the penalty due to personal mortal sin; and is repeated by Pope Innocent III in 1201, and by the Council of Lyons in 1274.

(g) The great scholastics in the thirteenth century develop the teaching on Limbo.

(h) In 1342 the Armenians affirm that they hold the exclusion; and the Greeks at Florence, 1438-45, raise no difficulty.

(j) The Decree for the Jacobites, in 1442, repeats St Thomas' words that "there is no other remedy available for them".

(k) Catholic controversialists assert the exclusion against the Wycliffites, Anabaptists and Calvinists.

(l) Trent rejects a metaphorical understanding of "water" in John iii, 5; and demands at least a *votum* of baptism, probably, if not certainly, understanding *votum* as applicable only to adults.

(m) Cajetan's suggestion of salvation by acts of parents causes accusations against him at Trent, and is subsequently generally rejected.

(n) Pius VI in 1794 censures a Jansenist objection against Limbo.

(o) Later suggestions by Klee, Schell and others generally rejected, if not censured, by theologians.

In the field of the Church's custom and practice, the following evidence must be considered:

(a) The exorcisms and renouncement of the devil in the Liturgy of Baptism.

(b) Sponsors speak for the infant who cannot speak for itself.

(c) Parents hurry to baptize infants and are desolate if they die unbaptized.

(d) The Council of Carthage in 416 fears that carelessness in baptizing infants may "kill them in eternity".

(e) Various exhortations of Popes and Bishops against delay in baptism on ground of danger of eternal loss to the infant.

(f) Decrees of various Provincial Councils rest upon the same conviction and belief.

(g) Various catechisms, of the Council of Trent, Bellarmine, Canisius, Gasparri, etc., affirm the traditional teaching.

(h) Instruction to missionaries in China to incise dead mother, overriding Chinese susceptibilities for eternal welfare of infant.

(i) No Mass, no prayers, in the Liturgy for unbaptized infants.

(j) No consciousness in the Church of any role in saving such infants.

(k) No exhortation to parents to pray that infants may be saved even though they die inculpably without baptism.

(l) Burial outside consecrated ground.

(m) Traditional teaching given in schools up to our own time, and accepted by generations of simple Catholics.

This list, brief, and possibly not exquisitely accurate in some expressions, is only an indication of the grounds upon which so many, so eminent, and so responsible theologians have judged that the mind of the Church (the *sensus Ecclesiae*) has held and holds that unbaptized infants are excluded from heaven.

Each single one of these considerations *may* (though I think that some do not) leave open the possibility of argument about its precise import. Burial outside consecrated ground, for instance, in itself may indicate merely that the Church has no jurisdiction over the child, and of itself does not imply a judgement that the child is excluded from heaven. But the evidence must be considered, not piece-meal, but as a whole; and judgement of the evidence in its totality is not a matter of mere technique, especially if applied with an antecedent determination to find or to force a loop-hole, but is a matter of assessing the amount of evidence all pointing in the same direction, all indicating the

same conviction or belief. For this, not mere acuteness is required, but that intangible quality which we recognize as balance of judgement and wisdom. Judgement, moreover, must be comparative to other teachings which, though not defined formally, are still part of the ordinary teaching of the Church. In the last analysis, of course, only the Church herself can tell us with utter finality what is her exact mind; nevertheless, we have a clear and sufficient indication of the mind of the Church in the words of Pius XII, when he dealt with the subject in October 1951.

The indications of the Church's mind upon this matter come to us in a perfect gale of evidence, from every century, from every group of the Church's spokesmen, from theory, custom, law, and, above all, from the belief of the simple faithful, who received the traditional teaching without being able to distinguish nicely whether it was part of the faith, or theologically certain, or merely a permitted and approved opinion. They accepted it because they were Catholics, and accepted it as they accept other matters of ordinary teaching, such as the sinfulness of birth-control, without qualifying their assent by asking whether the Church has issued an infallible definition about it.

So judicious a theologian as Father Van Roo says:

Does the Church teach the existence of Limbo? It is a good question, but it does not go to the essential problem: the conviction common to all sound Catholic theology from Augustine to our day that by the ordinary law of the present order of Divine Providence infants dying without baptism *in re* are not saved. That conviction appeals to a *sensus Ecclesiae*, the manner in which the Church has understood the necessity of Baptism *in re* or *in voto* as the unique means of salvation, together with the conviction which runs through the documents of the Church that for infants baptism *in voto* is impossible (p. 416).

"We are in the presence of a *sensus Ecclesiae*," says Father Van Roo, p. 437, "indeterminate and unsatisfactory as this term may be." The term, indeed, may be unsatisfactory, but the *sensus Ecclesiae* itself represents the mind of the living Church of God, protected from error, and protected from misleading

her children, by the abiding presence of the Holy Ghost, who guides and directs her, not only in infallible definitions, but also in her ordinary teaching.

7. THE PRONOUNCEMENT OF POPE PIUS XII

This pronouncement was made to a group of Midwives in October 1951, and may be taken, not as an infallible definition, but as a clear indication of the way in which we ought to direct our thinking and our outlook. In the Encyclical *Humani Generis*, the Holy Father had said:

"Quodsi Summi Pontifices in actis suis de re hactenus controversa data opera sententiam ferunt, omnibus patet rem illam secundum mentem ac voluntatem eorundem Pontificum, quaestionem liberae inter theologos disceptationis iam haberi non posse." (*A.A.S.*, XXXXII, 2 Sept. 1950, p. 568.)

The Address to the Italian Midwives is printed among the *Acta* of the Holy Father; and although it cannot be said that it of set and explicit purpose decides a controverted point, nevertheless it is a statement upon a point about which there was some controversy, and most certainly gives a lead to Catholic thought upon the subject. Upon matters connected with obstetrics, notably about sterilization, abortion, and the "safe period", the Holy Father took occasion to affirm Catholic teaching; and I should doubt if any responsible theologian, writing or speaking upon these subjects, would fail to conform his view and his language to those of the Holy Father. Can one say that his words about the obligation of baptizing infants leave Catholic theologians more free than do his words about sterilization, abortion and "the safe period"? Or, is there greater obligation of loyal acceptance and support of the Holy Father in the one case than in the other?

After speaking of the obligation of protecting the natural life of the child, the Holy Father proceeded:

All that We have said about the protection and care of natural life is with even greater reason true of the supernatural life, which the new-born child receives with Baptism. In the

present dispensation there is no other means of communicating this life to the child, who has not yet the use of reason. And yet the state of grace in the moment of death is absolutely necessary for salvation: without it supernatural happiness, the beatific vision of God, cannot be attained. In an adult an act of love may suffice to obtain him sanctifying grace and so supply for the lack of Baptism; to the child still unborn, or newly born, this way is not open. If therefore we remember that charity towards our neighbour obliges us to assist him in case of necessity; that this obligation is the graver and the more urgent according to the greatness of the good to be procured or the evil to be avoided and according to the inability of the needy one to help himself; then it is easy to understand the importance of providing for the Baptism of a child, devoid of the use of reason, and in grave danger or even certainty of death.¹

The Holy Father, in this pronouncement, justifies the obligation of baptizing infants upon the categorical and unqualified statements that there is no other means save Baptism by which supernatural life can be communicated to infants; that infants have not the use of reason, and cannot, as can adults, make an act of charity, are devoid of the use of reason and are unable to help themselves; and that this incapacity applies to infants born or unborn. Could there be a clearer statement of the traditional reason, given since the end of the second century, for the obligation of baptizing babies?²

¹ A.A.S., 20 Dec. 1951; translation by Canon G. D. Smith, *THE CLERGY REVIEW*, Dec. 1951, p. 385.

² The sources of the Holy Father would appear to be the Council of Cologne in 1860, which regards it as being of faith that infants are excluded from heaven if they die without Baptism *in re*; the Catechism of the Council of Trent, II, cap. II, n. xxxiv; and the Council of Florence, Denz. 712. This last almost certainly took its words, *cum ipsis non possit alio remedio subveniri, nisi per sacramentum baptismi*, from St Thomas, *Summa*, III, Q. 68, a. 3, which is translated by the Fathers of the English Dominican Province as: "for no other remedy is available for them besides the sacrament of Baptism". Father Gumpel, p. 434, prefers to translate the words of Florence as "there is no other remedy for us by which we can come to their rescue"; but, as St Thomas unquestionably held the traditional teaching, the suggested translation would not appear to be in accord with his mind, or with the mind of the Council of Florence, nor free from antecedent preoccupation. Father Van Roo prints the documents, pp. 468-9.

8. ANOTHER AND DIFFERENT BASIS FOR THE OBLIGATION

Father Gumpel in his *Downside* article, taking the position of defenders of modified positions (doubtless merely for the sake of argument), gives a basis for the obligation of baptizing infants with which the basis given by the Holy Father may fairly be compared:

It should always be pointed out, as has been done very frequently, that by reason of the lack of certainty both as regards the existence and infallible efficacy of any of the suggested means of salvation other than Baptism *in re*, the obligation to do everything in one's power to *secure* heaven for these infants by incorporating them through the infallible means of baptism *in re* into the visible Body of Christ, is in no way whatever lessened on account of the modern discussions (p. 348).

What a defender of these modified positions would really say "to the simple"—if indeed he thought it expedient to mention the matter at all in the actual state of the present discussion—would be something like this:

"We are not absolutely certain what is going to happen to infants dying unbaptized. But many doctors and theologians of former and of our own times are of the opinion that they will be perpetually excluded from heaven.

"On the other hand we are absolutely certain that God has given us a means to *secure* heaven infallibly for these infants. We are therefore under a serious obligation both of charity towards the infant, and of obedience towards our Lord, to baptize infants as soon as possible, and to make them participate by this infallible means in divine life as existing in the visible Church" (p. 398, and cf. also p. 401).

It is plain that this explanation of the obligation of baptizing infants differs from the explanation given by the Holy Father. *He* categorically asserts that there is no other means save baptism; *they* would appeal to our uncertainty about the existence and efficacy of other means. He lays stress upon the extreme need of the infant, unable to help itself; *they* would appeal to our lack of certainty about what would happen if it

dies unbaptized. On their explanation, the sacrament would become a kind of precaution, used against the possible failure of other means. The Holy Father gives the explanation which has been given in the Church for centuries, while they would introduce a new explanation, until very recently unknown in the Church. Father Gumpel, of course, is speaking only hypothetically and is not giving his own opinion; that granted, it seems surprising that he here expresses not the slightest dissent from this new explanation; that he entirely omits, anywhere in the article, to cite the actual words of the Holy Father, and fails to compare what *they* might say with what the Holy Father actually did say.

"*Many doctors and theologians of the Church are of the opinion that unbaptized infants will be excluded from heaven.*" Is the traditional teaching, then, to be explained to the faithful as merely a matter of the opinion of doctors and theologians? Are the repeated declarations of Popes and of Councils to be said to be merely expressions of opinion? Do the overwhelming majority of theologians consider the matter as only their own opinion? Here again, Father Gumpel is assuming the mantle of those who reject the common teaching, but his repeated, if not habitual, designation of the common teaching as a "view", contrasted with the other "view", suggests that the mantle would not sit awkwardly upon him.

After further consultations with theologians of greater wisdom and authority than my own, I see no reason to change the conviction I expressed last April in *THE CLERGY REVIEW*:

"All who have the responsibility of teaching the faithful are perfectly safe in using the same language as the Holy Father; nay, more, they are reprehensible if they use any other, or if they fail to inculcate the necessity of Baptism upon exactly the same ground as the Holy Father" (p. 198).

9. THE DISSIDENT THEOLOGIAN

In the *Downside* article are listed some fifty theologians who are affirmed to feel safe in departing from the traditional teaching. Now a dogmatic question cannot be settled by a majority

vote or by counting heads; and so inevitably the most prickly question arises of the theological competence and reliability of these theologians. About more than one of them Father Gumpel himself expresses strong reservations, and he says, also, that none of them has succeeded in "proving adequately that the traditional view on the perpetual exclusion of these infants is not a theologically certain thesis and can therefore freely be called in doubt" (p. 344). One, at least, "has made the serious mistake of suggesting that the obligation of baptizing infants as soon as possible is really no longer as urgent as was hitherto believed" (p. 348). Some of the opponents of the traditional teaching are "more theologically minded" (p. 346), and take up "more carefully argued positions" (pp. 344, 350), while others adopt "extreme positions" (p. 344), fail to give due warning about the urgency of baptizing infants (p. 348), indulge in "less prudent speculations" (p. 344), and hold "more crude opinions which have no theological weight" (p. 345). Some of the proponents of the "liberal" view are "more reputable" (p. 400), while others, presumably, are less reputable. Father Gumpel, very understandably, does not name those writers whom he considers to be "more reputable", nor those who indulge in "less prudent speculations" and hold opinions which have "no theological weight"; but it is manifest that he calls in question the prudence and reliability of some, at least, of those who doubt or deny the traditional teaching. This must appreciably lessen the importance to be attached to their dissent.

It is, I think, a pity that Father Gumpel thought well to give far more space and attention to detailing the opinions of the opponents than to explaining the opinions and reasons of the defenders. He merely lists the defenders of the traditional doctrine in a note (p. 393), whereas he devotes some thirty-two pages to expositions of the views of their opponents. This might, perhaps, suggest to an incautious reader that the latter are more worthy of attention than the former. He devotes, too, over sixty pages to criticisms of one defender of the common teaching, namely, myself; and in this I think he does me too much honour, for much that I said in *THE CLERGY REVIEW* is only a summary of the reasons usually advanced.

But a far more crucial consideration is that only one writer has been found who takes account of the Holy Father's directive given in October 1951. More than thirty named by Father Gumpel—unless my count is wrong—wrote before 1951, and others, for one reason or another, may not have been aware, when they wrote, of what the Holy Father said. Not a few of these theologians have rendered solid service to the Church, and of some of them, having in mind especially those who wrote in English, I said in April 1954:

"They have written in a thoroughly Catholic spirit, courteously and learnedly, and have called attention to difficulties which are not easy to answer. In spite of this, they have not appreciably weakened the evidence of the universal teaching of Fathers, Doctors, Councils, Popes and theologians of the Church; and they disagree among themselves about the nature of the means by which these infants may enter heaven; what one asserts, another denies, and thus their witness is not concordant" (p. 212).

In future, one cannot but presume that all theologians will speak in loyal accord with the explicit teaching of the Holy Father, and will accept as readily, and defend as wholeheartedly, the teaching of the Vicar of Christ about unbaptized infants as they accept and defend his teaching about the right of an infant to natural life, about sterilization, about the "safe period" and similar matters. I suspect that the interest aroused by the "Mother and Child" controversy—in England, at least—tended to distract attention from the Holy Father's declaration about the reasons why we are obliged to baptize infants in danger of death.

10. COMMENTS UPON THE HOLY FATHER'S PRONOUNCEMENT

In the *Revue Thomiste*, first issue of 1952, Père B. Lavaud, O.P., refers to the Pope's address to the Midwives and says:

L'Eglise n'a jamais pris à son compte aucune opinion particulière de théologien relative à quelque suppléance possible du baptême des enfants par un acte de piété des parents. Pie XII
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n'y fait pas allusion. Mais il réaffirme *la foi de d'Eglise* (italics mine) dans l'absolue nécessité du baptême reçu réellement ou, pour l'adulte, au moins *in voto*, par un désir peut-être implicite, mais contenu dans l'acte de charité. Par la naissance charnelle, les hommes ne naissent pas membres du Christ, mais membres d'Adam, membres de la grande communauté pécheresse dont ils ne peuvent sortir que par une agrégation personnelle au Corps mystique du Christ. Le *seul* moyen de cette agrégation, depuis l'évangile, c'est le sacrement de baptême ou sa suppléance chez les adultes qui sont capables avec la grâce d'un acte personnel de charité. *Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest introire in regnum Dei* (p. 123).

Père Lavaud, indeed, does not mention the possibility of an infant receiving an illumination at the moment of death, but he would seem to exclude it in his assertion of the absolute necessity of baptism *in re* for infants, as distinct from adults; and his comment accords with the plain and obvious meaning of the words of the Holy Father. In passing, it is worth remarking that after 1951 certain authors ceased to advocate the possibility of an illumination given to adults at the moment of death.

A further comment, though indirect, occurs in a review of a book which favoured the "new solutions", in *Theological Studies*, September 1954:

The author inclines to the opinion, which turns up almost every century, that infants dying without baptism are somehow saved. Apparently this section was written prior to the Holy Father's address on the "Apostolate of the Midwife" in 1951, in which we are taught that apart from baptism, in the present economy, there is no other way for children who lack the use of reason to be endowed with supernatural life.

The writer of the review was Father Cyril Vollert, S.J., to whom we are indebted, among other things, for his translation of Scheeben's *Mysteries of Christianity*.

In a review of another similar book, Father M. Flick, S.J., Professor at the Gregorian University, wrote as follows:

Finally, we notice that a certain sympathy is manifested towards theologians who admit the possibility of salvation even for infants dying unbaptized.

The authors will have occasion to treat of this question again in a later section of their work; and we think that deeper study of the question will probably lead them to change their opinion.¹

Neither Father Vollert nor Father Flick lacks authority or moderation; and the view they take of the "new solutions" is indicative of the attitude suggested, if not absolutely imposed, by the Holy Father's gently given directive.

II. DIFFERENT CLASSES OF UNBAPTIZED INFANTS?

Practically all who defend the traditional doctrine admit that God may make exceptions and, by extraordinary privilege, save some unbaptized infants; but they do not regard such possible exceptions as forming a class or category of infants who may regularly and generally be saved.

On the other hand, "a fair number of the modern theories", declares Father Gumpel, "do not envisage *all* these [unbaptized] infants, but only certain categories (for example, infants dying *in utero*, or more generally, infants who through nobody's fault or negligence could not be baptized *in re*, or again, only infants of fervent Catholic parents dying in the given circumstances)" (p. 397). Father Kroesbacher, for instance, is quoted as thinking that all unbaptized infants may be saved, but making a possible exception in the case of "those children who have been deprived by their parents of both natural and supernatural life (cf. especially the case of abortion)" (p. 382).

Father Gumpel attaches the greatest importance to this division of unbaptized infants into categories, and appears to make it a crucial consideration in his attack upon my defence of the traditional teaching. He recurs to it repeatedly (cf. pp. 349, 356, 358, 396, 400, 401, 426, 428, 432-4, 444, 446, 449), and judges it most relevant in interpreting the words of Councils. One may, then, ask if it is a distinction which sober reflexion will approve and accept.

In the first place, it is a distinction unknown to the common teaching. Father Gumpel himself says that the traditional "view" has for several centuries "made no allowance whatever

¹ *Gregorianum*, XXXVI, 1954, p. 157.

for any of these distinctions, but has on the contrary maintained the eternal loss of all these unbaptized infants with the same theological strictness, making use of precisely the same arguments for all of them" (p. 357). This is certainly correct, and had been pointed out in *THE CLERGY REVIEW*, June 1954, p. 327: "De Soto . . . argues that if one implies that God will make an exception merely because the sacrament is impossible, he may easily suggest that there is some general remedy other than baptism, which is an opinion unsound in faith. With this reasoning agree Suarez, Esthius, Gonet, Vasquez, de Vega and de Valentia." The traditional teaching has never admitted any category of unbaptized infants as an exception to the general law.

In the second place, the Holy Father takes no account of any such category, except to reject most explicitly the distinction between infants born and unborn, at least, as regards capacity for an act of charity.

In the third place, the basic reason alleged by opponents of the traditional doctrine is of universal and not merely particular application; for, in one way or another, it appeals to the justice and goodness of God. St Augustine was aware of a distinction between categories of infants, namely, between unbaptized infants dying in Christian lands, where, absolutely speaking, the Christian sacrifice could be offered for them, and those dying in pagan lands, where ignorance of the Christian sacrifice prevented its being offered for them. He rejected the distinction. Vincent Victor, the convert Donatist, thought that infants dying unbaptized might obtain remission of original sin and be saved in virtue of sacrifices offered for them, apparently, if offered for them by name; and he based the suggestion upon arguments from God's goodness and justice. Augustine answered that he was illogical, since his argument from God's goodness ought to lead him to advocate the offering of the Christian sacrifice for all unbaptized infants all over the world, a suggestion which Augustine rejected as contrary to the mind of the Church.¹

¹ Cf. *De Anima*, I, XI, 13; II, XI, 15; II, XV, 21, CV, LX, pp. 313-14, 349-50, 356. Vincent Victor was muddle-headed, but does not seem to have held that infants went to heaven without grace, but only without baptism; he set up an analogy between the remission of original sin after death, and the remission of the sins for which Judas Machabaeus offered sacrifice, cf. *ibid.*, I, IX, 10, CV., pp. 310-11.

Modern opponents of the common teaching likewise urge reasons of universal application: the universal salvific will, solidarity of men with Christ, the desire of the Church, the nature of the state of dying, the efficacy of faith in the ancient pagan dispensation, etc. These reasons would open heaven not merely to one category of unbaptized infants, but to all of them. Cajetan limited salvation to infants for whom parents interceded; but many theologians argued against him that his reason, the supposed efficacy of mere faith in ancient pagan times, would apply not merely to infants blessed with good Christian parents, but ought to extend to all unbaptized infants. So argued de Soto, Gotti, Gonet, Suarez and others.

Fourthly, the vast majority of modern proponents of "new solutions" plead for the opening of heaven to absolutely all unbaptized infants; very few—Héris, Bäuerle, Kroesbacher and perhaps one or two others—limit their plea to a special category of infants. The majority realize that even one single infant excluded from heaven would bring their whole construction toppling down. For how could they defend such an exclusion? To do so, they would have to appeal to exactly the same arguments which the traditionalists invoke to defend the exclusion of all. Moreover, if human neglect is to cause loss of salvation for infants, then surely it were better for infants to die unborn and go to heaven. If negligent Catholics can cause the loss of heaven for their infant, then the infants of people like Baptists, who do not believe in infant baptism and so commit no sin by omitting it, would be in a better position than would Catholic children. Father Kroesbacher's example is strange indeed: if an infant is murdered by its parents, before baptism, it is to lose eternal life. Most folk would think that if an infant were unfortunate enough to lose its life by abortion, it would appeal more forcibly to God's mercy than if it died by natural causes.

Lastly, all unbaptized infants are equal in original sin, equal in personal innocence, equal in natural inability to help themselves, and, as Suarez says, all are in the same need. If, then, the door of heaven is to be shut in the face of some, upon what principle is it to be opened to others? If some unbaptized infants are to go to Limbo, why are others to go to heaven? Is there foundation, in the tradition of the Church, for such a distinction?

Thus, this suggested division of unbaptized infants into different categories is based upon no ground of authority or of reason, and it cannot commend itself either to defenders of the traditional teaching or to advocates of "new solutions". Consequently, it seems a frail foundation upon which to rest portentous warnings about an exact *status quaestionis*, about necessary nuances and modifications, and about arguments too sweeping; for when it is examined, it seems nothing more than a bogey without substance, conjured up to try to frighten defenders of the common conviction by an assumption of superior erudition. We may boldly answer: "There is no speculation in those eyes, which thou dost glare with."

12. A MATTER OF PRUDENCE

I venture to suggest that it is not wise to spread doubts among the faithful, few of whom are capable of appreciating the value of the arguments from theological sources. "Arguments against limbo," says Father Van Loo, "which to the lay reader might seem to give the *coup de grâce* to limbo will leave a theologian undismayed" (p. 432).

Further, the common doctrine on unbaptized babies, though it has never been explicitly defined, nevertheless has been taught to countless multitudes of the faithful. Now the faithful generally accept the ordinary teaching of the Church without questioning its exact theological qualification. They accept the normal teaching about divorce, birth-control, the "safe period", the formalities needed for marriage, education in Catholic schools, marriage with non-Catholics, instruction on sex, bad books, attendance at non-Catholic services, and similar matters; and they accept this teaching because it comes to them from the Church whom they feel they can and must trust in all religious matters. Now for centuries the faithful have been taught the common doctrine about the absolute necessity of baptism *in re* for infants and about the exclusion of unbaptized infants from heaven. If denial of this commonly accepted teaching became widespread, it is possible, of course, that the faithful would retain their trust about other ordinary teachings. But it is

possible, too, that they might feel that the ordinary teachings are not so reliable as they thought, and so might come to be less ready to accept the instruction given them in catechism classes or from the pulpit. Some might even argue: "If the Church changes about unbaptized babies, why might she not change about birth-control?"

That danger may be chimerical, but I put it before the clergy for their consideration.

We are assured by advocates of the new solutions that there would be no lessening of zeal in baptizing infants if their solutions were accepted, and if *Play safe, take no chances*, were made the principal reason in exhortations to baptize infants. They may be right, though I gravely doubt it; but in any case this is not the reason given by the Holy Father. I suggest, then, that whenever the question arises, the Holy Father's words should be quoted, and that it should not be suggested that the traditional teaching is no longer so acceptable as it was. This teaching, in spite of the doubts and denials, remains still the authentic teaching of the Church, and I, for one, believe that it will always remain the authentic teaching of the Church. Were it changed, not a few theologians would have to make radical modifications in their concept of what constitutes sufficient evidence upon which we can obtain certitude about the *sensus Ecclesiae*.

BERNARD LEEMING, S.J.

REVIEWERS AND REVIEWS

IN all good manuals of moral theology there is a special chapter which deals with the obligations of persons in certain careers or states of life, such as doctors, lawyers, judges, witnesses, nurses, etc. Rarely, if ever, will the reader find in such manuals reference to the principles which apply to book reviewers. This gap has been filled by a very carefully written article by Father Louis Bender, O.P., in which the author

makes it clear that the office of book reviewing has many clearly defined moral aspects.¹ Since priests are called upon frequently to review books it will be worth while to outline here some of the more salient points which the author of this article brings to the notice of those engaged in this difficult task.

When a publisher sends a book for review and the editor of a magazine or periodical accepts it, a contract *do ut facias* is established between them. In this contract the editor undertakes to review the book as soon as he reasonably can and to publish this review in his periodical. Usually editors are too busy to attend personally to all the books sent to them for review; so they send them to others whom they believe to be competent for such a task. It would clearly be an offence against justice for an editor to send a book to someone who is not really competent to review it. However, an editor has not fulfilled his obligation under this contract merely by sending the book to someone else. He still has the duty of seeing that the review is written and published as soon as is reasonably possible.

Once the reviewer accepts a book he also assumes certain responsibilities in justice towards the publishers, author and the readers of the periodical in which the review will appear. Since reviews can do a great deal to help or hinder the sale of a book, this obligation is one which in strict justice implies restitution if a reviewer does not carry out his task in a fitting manner or if he delays his review unreasonably. Although principally an act involving the virtue of justice, the office of reviewing books is also intimately connected with other virtues, especially that of truthfulness.

Unfortunately, far too many book reviewers have little or no idea of what their task really implies. The review of a book is intended, of its very nature, to provide the readers of the periodical in which it appears with the information which will enable them to judge the nature of the book and its value. For this reason a good review should aim first of all at giving the readers of it as complete a picture as possible—in the space available—of the contents of the book, of its general purpose and of the class of reader to whom it should be of interest.

¹ *Doctrina Moralis de Recensione Librorum*, by Dr. Louis Bender, O.P. "Periodica", fasc. 1. (1953), p. 24-32.

The book reviewer is not an ecclesiastical censor, especially in the case of books which have already received an imprimatur, and therefore only in rare cases is he justified in declaring a book to be against faith or morals. This situation can, however, arise when non-Catholic publications which have not passed through the appropriate ecclesiastical censorship are sent for review to Catholic periodicals. In such cases the reviewer has the obligation of pointing out the inconveniences attached to such literature from the Catholic point of view and of exposing the errors it may contain against faith or morals.

A review is not intended to demonstrate the knowledge or the wit of the reviewer; consequently, anything which conduces to those ends can be profitably omitted. Similarly, the reviewer has no right to adduce arguments or opinions of his own on disputed points on which he does not happen to agree with the author. This is something which should be kept in mind, since good taste requires that the author should not reply to such adverse criticism—in any case, he would probably not be granted the space in which to do so. The reviewer's task is to inform the readers of his review concerning the contents of the book, not to air his own opinions on the subject. If he wishes to do that he can always publish a book himself or write an article on the subject.

Similarly, it is unfair to employ ambiguous phrases which may easily deceive readers of the review. Only too frequently one comes across phrases such as "the author's views on this point are open to criticism" or "we would like to put an interrogation mark behind much of what the author has to say on this matter". Such remarks are ambiguous, first of all because they may serve as a cloak for ignorance on the part of a reviewer, and secondly because they can easily give the reading public a wrong impression. Most authors give a good deal of time, work and serious thought to their books and so are not apt to make statements which cannot be justified. What is more, they usually know far more about their subjects than those who review their books. Unfortunately, the reviewer, safe in his anonymity or his initials, can get away with anything—including crass ignorance, at times. It would be a great help if editors would insist that all reviews should be signed; then the readers would at

least be able to compare the knowledge and reputation of the author with those of his reviewer.

Again, in reviewing a book one should always keep in mind the purpose of it and the public for whom it is intended. Such considerations will have influenced the author considerably in his method of treatment of the subject and also in determining what should be included in the book and what should be omitted. Thus, a book on the nature of Christian perfection in the doctrine of St Thomas could hardly be expected to include a discussion on the value of the *scientia media* as a means to perfection. Yet the present writer has seen a review of just such a book in which this omission was lamented.

The reviewer may disagree with the author's choice of matter, but he has no right to introduce his own private opinions on the subject into his review. His aim should be objective truth in every case, leaving aside his own prejudices. Obviously, this is extremely difficult, but if more reviewers made an effort to keep this rule the widely divergent criticisms of one and the same book which are so frequently met with might be avoided to a great extent. An author of international reputation received by the same post two reviews of his latest work. One said "We have been waiting for a long time for a book such as this. It should do much good." The other said "One wonders what prompted the author to write this book, which does not meet any real need."

Both truth and justice demand that a reviewer should not make adverse remarks about the contents of a book without being sure of his ground. Above all, he should refrain from telling the author how he should have written the book! It should be remembered that the author has no defence against such criticisms, and the damage done cannot be repaired. One reviewer said of a book, "It is a great pity that the author did not first publish these opinions in a scientific periodical where they would have received the criticisms they deserve." When it was pointed out to him that the author had written three articles on the subject in three scientific reviews and in different languages the reviewer retired into a shell of prudent silence—but no apology or rectification was either made or even offered.

Most reviewers do read the books sent to them for their

criticism—but some do not. This may seem strange to those who are not accustomed to the art (or science) of reviewing; but there are many ways of reviewing a book without reading it right through. The publishers sometimes send a printed sheet or "blurb" which describes the book. This is a valuable source of information to a reviewer who is not really well up in the subject of the book. At least, it gives him some idea of what the publishers think about the book, especially if it contains excerpts from other reviews which have already appeared in print.

At times it is obvious that the index at the end of a book has been the touchstone for the review. Perhaps the reviewer has already seen an extensive criticism of the book in another periodical and, since he could not hope to improve on it, he has quietly made it his own. It is not always authors who quote without acknowledgment! Such methods are obviously contrary to justice and truth and their use is not infrequent. Some reviewers concentrate all their attention on certain chapters of a book and according to what they think of those chapters they write their review. This may be a slight improvement on not reading the book at all, but again it is unjust to the author and publishers, because it is impossible to produce a fair criticism of something which has not been read.

Not infrequently we come across the case of prejudiced reviewers who, instead of judging the subject matter of a book objectively, submit it to scathing criticism because they do not feel sympathetic towards the author or perhaps to the school of thought he represents. This is, perhaps, more frequently met with abroad than in this country, but it can still be seen here from time to time. Where the spirit of controversy is still very much alive such an evil is almost certain to raise its head. Once again, it should be possible to achieve a certain objectivity in judging such books, especially if the reviewer keeps in mind the real object of his review. Any adverse criticism should be given in the form of an article, not in the actual review. When a reviewer is aware of the fact that he is unsympathetic towards a particular author or feels that he is unable to deal with a book objectively, then he should have the courage to return it to the editor, explaining why he does not feel competent to review it.

There are some reviewers who seem to suffer from per-

manent intellectual dyspepsia—and their reviews reflect perfectly their state of mind. Equally at fault, however, are the reviewers who praise a book beyond its real merits. Some careless or ignorant people still buy books on the strength of the reviews of them which they read in certain periodicals, and they continue to be disappointed when, on actually reading the book, they find that it by no means reaches the standards of excellence suggested by the reviewers. Let it be repeated that the real purpose of a review is neither excessive praise or damning criticism, but rather to inform concerning the contents, method and practical value of a book.

It is by no means part of the reviewer's task to count all the faults he can find in punctuation, printing, style of writing or method of exposition. Yet some reviewers delight in having discovered a split infinitive, long adjectival clauses, badly divided paragraphs and what they consider to be platitudes. They have the merit of having read the book carefully, but with a paper-and-pencil mentality which takes little notice of the subject matter but which concentrates on faults of style. Such reviewers fail in their essential task, forgetting that a mere enumeration of supposed grammatical or stylist errors does not constitute a review.

Father Bender gives a short summary, divided into three sections, of the sins which reviewers can commit against justice and truth when they fail in their duty. He points out that it is possible to be unjust to the publishers, to the author and also to the readers of the periodical in which the review is published.

It is only too obvious that damage can be done to a publishing house by neglecting to review a book after it has been accepted for that purpose or by unreasonable delay. However, it is difficult to decide in actual practice what constitutes unreasonable delay. Nowadays most periodicals seem to have great difficulty in keeping anything like up to date with their reviews, and delays of six months or more are not unusual. The gravity of any sin committed will depend on many circumstances, for example, the reasons for the delay, the price of the book and the reputation of the periodical in which the review appears.

It is easier to see that a sin can be committed by a reviewer who, either through malice, carelessness or lack of knowledge

of his subject, delivers an adverse criticism which is not fully justified. However, it is extremely difficult to determine in actual practice the degree of harm done by such reviews. These offences against justice could more easily be avoided if reviewers would keep in mind the positive rules for their guidance which Father Bender outlines in his article.

Similarly, a reviewer can sin against the rights of the author whose book he reviews, by delaying his review excessively or by not being objective in his criticism. This is especially true of those reviewers who allow themselves to be influenced in their judgement by prejudice against the author or against the school of thought which he represents; also by those who are incompetent to judge the work in question and who allow that lack of knowledge to influence their criticism. This is not infrequent. It also applies to those reviewers who keep silent about the good points of a book while concentrating all their attention on any faults it may have, or who use their review to air their own opinions, ministering to their own vanity by displaying their knowledge of the subject.

Those who read reviews also have their rights, although nowadays most people are more cynical about book reviews than they used to be. However, it is still possible to sin against these rights either by undue praise of a book or by excessive and unjustified criticism of it. While everyone expects the publisher's "blurb" to be a little exaggerated in its praise, the same is not true of a book review, in which it is reasonable to expect at least a certain degree of objective truth. As Father Bender rightly says, those who are not prepared to review books properly should not do so at all. While this may be a little hard on the book reviewers, it is certainly the standard at which they should all aim, even though they may fall short of it at times.

DAVID L. GREENSTOCK

NOTES ON RECENT WORK

DOGMATIC THEOLOGY

THE first volume of Father Zapelena's work on the Church, now in its fifth edition,¹ has given the author a wide reputation as an ecclesiologist. A second volume has been available for some time, but only in the form of a brief outline for the use of his students. The completion of this volume has for long been impatiently awaited by all those—and they are many—who have been eager to know the author's reflexions on the thorny problems involved. It has now appeared² with a fullness and richness of content that will quiet for some time the appetite of the hungriest reader. Some comments may serve as an *apéritif*.

The first difficulty in writing a treatise on the Church is to decide the order and method of arranging the diverse subjects it must comprise into a systematic whole. The author has occasion later in this volume to outline some of the many attempts to answer this problem.³ The solution he himself has adopted is a practical one that serves well enough at present, but is not, I think, a true answer to the structural difficulties of the treatise. His first volume was exclusively apologetic; the first part of this volume is termed "apologetico-dogmatica". It is divided into sections which cover in turn the episcopate, the ecclesiastical *magisterium*, tradition, and the end and necessity of the Church. The treatise then closes with an exclusively dogmatic section entitled the Church, the mystical Body of Christ. Under all these points there is an abundance of information; the author is prodigal with his riches. The student will find all the topics covered by the manuals given here ample and extended consideration. This must be thus mentioned in a

¹ Timotheus Zapelena, S.J., *De Ecclesia Christi. Vol. I: Pars apologetica*. Ed. 5a., recognita et aucta. Romae, Apud aedes Universitatis Gregorianae, 1954. Lire 1,500.

² *De Ecclesia Christi. Vol. II. Pars altera apologetico-dogmatica*. Ed. 2a. aucta et emendata. Pp. 620. Romae, Apud aedes Universitatis Gregorianae, 1954. Lire 1,800.

³ Pp. 331-40.

word, because only a few subjects, where the author's remarks are of particular significance, can be selected for comment.

The first noteworthy point in the volume is the handling of the involved questions concerning the origin and development of the episcopate in its monarchical form. The discussion itself follows familiar lines; it is the modesty of the affirmations that attracts attention. The author begins with the remark:

Quaestio de facto et origine episcopatus monarchici est vere difficilis. Via historica apparet sat deficiens et obscura; nec via dogmatica caret suis difficultatibus (pp. 29-30);

and he concludes:

... quaestio de origine et natura episcopatus unitarii obscurior est, quam ut propriis ac certis limitibus definiri inpraesentiarum possit. Institutio divina, si quae sit, multifariam limitanda videtur. (P. 46.)

He has, of course, previously established that the bishops are by divine institution successors of the apostles, but clearly there is great scope for theories and discussions on the historical development of episcopacy.

In the section on the *magisterium* the bipartite division of the hierarchical power into the power of order and the power of jurisdiction is maintained; consequently the *magisterium* is placed under the latter. The author establishes his position rather clumsily by a long-winded discussion of Salaverri's recent defence of the tripartite division. To some extent, the treatment of the *magisterium* is disappointing. It follows, though with competence, well-beaten tracks and does not examine adequately many questions that call for more discussion today. There has been, for example, a very extensive development in the Pope's ordinary teaching to the whole Church. This fact would seem to demand a more careful consideration of the ordinary *magisterium*. What is the exact relationship between such papal teaching and that of the bishops? How, furthermore, are we to conceive the manner in which infallibility is verified in the ordinary teaching of the Church? Again, what is the precise

value of the many papal utterances made to small groups but then officially published to the whole Church? There are other questions that could be asked. May one venture to suggest that the understandable stress given to the important Vatican decree should not be allowed to hinder an integral presentation of the Church's teaching authority and its organs?

In the analysis of the necessity of the Church, mention is made of the errors held by the unhappily notorious Feeney. These occasioned a lucid and notable document from the Holy Office. Various other unsatisfactory interpretations of the phrase "Extra Ecclesiam nulla salus" are criticized, including in particular the one formerly widespread which made a "*cruenta vivisectio inter animam et corpus Ecclesiae*" (p. 326). The explanation given is the one now common that there is a necessity for salvation of belonging to the Church *vel in re vel in voto*.

There can be no doubt that the dogmatic chapters on the Church as the mystical Body of Christ are the most interesting part of this book. It is indeed hardly accurate to call them a treatise; they constitute but an untidy gathering together of copious notes on the theme of the mystical Body. The division into chapters does not succeed in remedying the shapelessness of the whole. None the less, unsatisfactory though the presentation may be, we are given a wealth of up-to-date information and discussion difficult to obtain elsewhere. In fact, it will probably come as a surprise to many to know how many obscure and controverted points surround this much-considered doctrine.

The approach of Father Zapelena is dominated by the conviction that the theological elaboration of this matter must be firmly based on the revealed doctrine of St Paul as made known by the work of biblical theology. He insists that we must not construct arbitrarily and independently of this a speculative synthesis, even if our ideas should happen to have the support of the eminent doctors of Middle Ages. This is expressed with unusual bluntness:

Putamus in non paucis doctis theologis desiderari iustam praeoccupationem *theologiae biblicae*. Nemo iure requirat a theologo *mediaevali*, licet maximo, illos *theologiae biblicae* fructus et

progressus, qui nostrae aetatis sunt proprii; at nemo excusabit criticum doctorem hodiernum, qui problemata theologica examinanda assumat modo et methodo et spiritu, qui proprius erat aetatis mediaevalis. (P. 378.)

In this connexion, he brings to the fore the study of Dr Mitterer published in 1950, according to which conflict and opposition exist between St Thomas's conception of the mystical Body, a tributary to the mediaeval outlook, and the conception of Pius XII, who has returned to the genuine Pauline doctrine. In brief, our author keeps saying equivalently that we must hold fast to Paul, guided by the recent papal encyclicals and the findings of biblical theology, and not confuse the matter with the inadequate and mistaken ideas of the Scholastics.

It is not possible to follow the author through the details of his treatment. The point I would emphasize is that he holds to one revealed meaning of the analogy "mystical Body"—a meaning in which it is understood as entirely co-extensive with the visible Catholic Church. He expounds the membership of the mystical Body on that basis, following closely the document *Mystici Corporis*. He shows no favour to those who distinguish different senses of the term "mystical Body" and erect constructions accordingly, in which the identity between the visible Church and the mystical Body in its revealed meaning is, to say the least, less prominent. The reader may perhaps feel that the author uses too much of his energy in argument, and that not enough attention is given to the positive task of gathering together the different, and sometimes important, truths that underlie even inadequate formulations.

The consideration of Christ as Head leads, one is happy to note, to the placing of due stress on the soteriological significance of Christ's resurrection and glorification; the neglect of this by the manualists is rightly observed. The analysis itself, however, is not outstanding in its clarity and method. On the question of the soul of the mystical Body, the view is rejected which would distinguish alongside the Holy Spirit a created soul of the Church. There is but one principle, it is maintained, that can properly be called the soul of the mystical Body, the Holy Spirit. The last chapter is left unfinished; it is devoted to

the discussion of recent theological writing on the mystical Body. Only the works of two Spanish authors, Sauras and Bover, are in fact examined.

What has been said will have clearly indicated that the book of Father Zapelena is a weighty contribution to the theological literature on the Church. It will be of undoubted value to all who are studying this important part of theology. Nevertheless, one cannot refrain from criticizing severely the manner of its presentation and production. The work is without form; long *scholia* and wearisome arguments clutter up the pages and confuse the reader. An architectural construction that would give intelligible unity to the whole is lacking; the mode of expression is lax and without polish. The bibliographical references are sporadic and often scant. The printing unfortunately reflects the same carelessness. There are so many misprints that I gave up counting them; sometimes the headings are lacking or inconsistent. Finally the book is not only unbound, but it also falls to pieces at the first handling. Surely the quality of our perception and thought does not remain uninfluenced, if their literary and material expressions are devoid of care and art.

In this respect there could hardly be a greater contrast than the study of M. Gilson, *Les métamorphoses de la Cité de Dieu*.¹ Here the fruitful pondering of a profound and sensitive mind finds expression in the rhythm of a distinguished prose, and the two are joined in such a oneness that separation seems impossible. The result is a deep mental satisfaction for the reader, and the book, which has the added grace of material elegance, may be warmly recommended to all who find enjoyment in thought well-expressed.

With remarkable skill the author makes us realize the true dimension of a problem by tracing its elements in the history of ideas. His subject is the conception of a universal society or community of men; or, perhaps it would be truer to say, the conception of Christendom. It is shown that the idea of a universal society had its origin in Christianity, and then in a series of fascinating chapters the history of this notion is followed. It is not a steady development that we watch; as the apt

¹ Louvain, Publications Universitaires, and Paris, J. Vrin. Pp. ix + 293. No price stated.

title of the work indicates, the idea undergoes changes in formulation and context. Thinkers of diverse outlook, sometimes unaware of their patrimony, meditated on a society for mankind. St Augustine, Roger Bacon, Dante, Nicolas of Cusa, Campanella, the abbé de Saint-Pierre, Leibniz, and Auguste Comte are all asked to give their variations on the theme.

What then emerges from this historical survey? The question is pertinent, because, as the author tells us:

L'histoire n'est ici qu'une matière à réflexion philosophique et, incidemment, une occasion pour un laïc, de poser une question aux théologiens. (P. vii.)

The historical fortunes of the idea brings home a lesson for philosophers and all those engaged in the temporal order. The author draws it in these words:

Il nous reste à tirer la leçon de cette expérience bientôt vieille de vingt siècles. Il se peut, et le cas serait loin d'être unique, qu'en cherchant une société universelle par les seules voies dont l'homme sans Dieu dispose, nos contemporains veuillent une fin chrétienne sans en vouloir le moyen chrétien. Cette leçon sera donc simple: à moins de nous résigner une fois de plus à la fausse unité de quelque empire fondé sur la force, ou d'une pseudo-société sans lien commun des raisons et des coeurs, il faut soit renoncer à l'idéal d'une société universelle, soit en redemander le lien à la foi chrétienne. Il peut y avoir une cité des hommes, et elle ne se fera pas sans les politiciens, les juristes, les savants ni les philosophes, mais elle se fera moins encore sans l'Église et les théologiens. (P. 268.)

The question put to the theologians is this. What is the precise notion and nature of Christendom? What relationship does it bear to the Church? The problem arises in this way. The Church

. . . crée, dans le temps, un peuple dont le comportement temporel est celui d'un peuple chrétien. Les moeurs communes aux peuples du fait qu'ils sont chrétiens constituent la civilisation chrétienne. L'ensemble des peuples unis par leur amour du bien commun de la civilisation chrétienne constitue la chrétienté. (Pp. 270-1.)

This confronts us with an idea, still very confused, of a people in this world formed by those whose temporal activities are affected by their Christian belief. To what extent may this idea be developed? It has not yet been expressly discussed in theology. M. Gilson points out the difficulties that are inherent in it, and makes some comments. He then passes the problem to the theologians. Yet another chapter may have to be added to the lengthening treatise on the Church!

If new problems are being broached, the old ones remain. We are reminded of this by the necessity for Abbot Butler's recent answer¹ to a new, abridged edition of Salmon's celebrated attack on infallibility. The occasion has given us an excellent book. It is indeed a pity that its calm and assured scholarship should unavoidably have the setting of a particular controversy, but the author's tranquil approach and the balanced perspective in which he considers the individual points give the book a value far beyond the merely polemical.

Substantially, the contents of the work are, of course, familiar and expected. Some points are more closely concerned with Salmon's statements; there is the need to rectify his misleading references to Newman, his inaccurate picture of the Vatican Council, and his unsatisfactory conception of infallibility. Then there is the survey of the historical evidence. This is particularly well done; the treatment of Cyprian is of special interest. The last chapter, headed "Body and Spirit", is a more original touch; it gives a valuable presentation of the relation between the institutional and the spiritual in the Church.

It is worth pausing here for a moment to consider the basic position on which the author takes his stand. He writes:

... the strength of the Catholic claim among Christians lies, to my mind, in two considerations: (1) that this claim makes sense of the credal phrase "the holy Catholic Church" by giving the word "Church" a tangible meaning, the meaning in fact which it held in antiquity; (2) that the Catholic Church is the central, full and typical historical result, outcome, representative, of the impact on history of Jesus of Nazareth. (Pp. vi-vii.)

¹ *The Church and Infallibility: A Reply to the Abridged "Salmon"*. By B. C. Butler, Abbot of Downside. Pp. ix + 230. (Sheed & Ward. 12s. 6d.)

With these points in mind, he then rightly stresses the great role of doctrinal development, but of a development that remains authentic because it is within the visible and indivisible unity of the Church of Christ. This realization of development is important, but it is often insufficiently present in this matter. It is needed for a true presentation of the historical argument—a presentation that does not both exaggerate and dissipate its strength by the use of excessive pressure.

The action and the theory of the modern Papacy are the outcome of an agelong growth, and we must seek in the pages of history less for a proof of the papal claims than for the evidence that they have shared in, and been central to, the general development of that society which is our only historical link with the origins of Christianity. (P. 7.)

To turn to the history of the Church is to encounter the human as well as the divine in the Bride of Christ. The human element in the Church is the subject of a work of Dr Paul Simon, recently translated from the German.¹ The author disclaims any theological pretensions: "the following reflections . . . are in no sense a contribution to theology"; but these pages, directed to the general reader, will attract the attention of the theologian. The book opens well with a chapter, perhaps the best, on the temptations of Christ. These are rightly seen as temptations against the true nature of His Messianic mission, and thus as expressions too of the typical dangers besetting the Church. The chapters that follow consider various doctrinal and historical aspects of the subject-matter. Among the doctrinal themes developed may be mentioned the significance of Christ's humanity and the analysis of what is human in the Church. An account of the changes in the position of the clergy is the most notable historical chapter. Later chapters examine and comment upon some past criticisms of the state of the Church as offered in Rosmini's *The Five Wounds of the Holy Church*, Cardinal Manning's *Hindrances to the Spread of the Catholic Church in England*, and Fogazzaro's *The Saint*. After a pause to reflect upon the

¹ *The Human Element in the Church of Christ*. By Dr Paul Simon. Translated from the German by Meyrick Booth, Ph.D. (Jena). Pp. 156. (The Mercier Press, Cork. 7s. 6d.)

occupational dangers of the clergy, the meditation is rounded off by a chapter on organism and organization, in which the inadequacy of a bureaucratic approach to the task of the Church receives attention. A brief conclusion provides the spiritual bouquet.

The attitude of the author is a balanced one, and his study is well worth the perusal for the many useful reflexions it contains. On the whole, however, it fails to hold the interest of the reader. A cynic might find this surprising in view of the subject-matter. As a conversational theme it too readily retains attention. A person who picked up this volume light-heartedly would find himself with some dismay ploughing through heavy and very Germanic pages. The author is not only commendably responsible, but also unhappily turgid. This impression may be partly the fault of the translator, if one may judge from some obvious errors in the rendering. There is also a tiresome inconsistency in the mode of the Scriptural references. A serviceable rather than an attractive book.

Such a criticism could never be made of Karl Adam's *One and Holy*.¹ This small volume is excellently translated, and it will be read widely with facility and pleasure. Once again we are faced with the human element in the Church, but here the encounter is much sharper. The book contains the text of three lectures delivered to gatherings of the *Una Sancta* movement at Stuttgart and Karlsruhe; they were concerned with the question of reunion between Lutherans and Catholics.

The first lecture deals with the roots of the Reformation. It is a description of the ecclesiastical abuses of the late Middle Ages. This does call for a protest. God forbid that anyone should wish to minimize the terrifying scandals of that time, or to deny the facts detailed by the author; but is it fair, or what is more important, does it respect the truth, to choose a jet-black canvas on which to paint in contrast the work of the Reformers? In 1950, the decree of the Holy Office on the Ecumenical Movement warned the bishops to guard against such a mistake:

Sedulo praecavebunt et firmiter insistent, ne, in exaranda Reformationis et Reformatorum historia, ita exaggerentur Ca-

¹ Translated by Cecily Hastings. Pp. viii + 102. (Sheed & Ward. 7s. 6d.)

tholicorum defectus et dissimulentur culpa Reformatorem, vel ita quae potius accidentaliter sunt in lumine collocentur, ut iam id, quod maxime essentiale est, scilicet defectio a fide catholica vix amplius videatur et persentiantur.¹

I do not wish to exaggerate. Dr Adam takes care to note in his preface:

... these abuses do not give the whole picture of the mediaeval Church. Its darker aspects are relieved by so many bright lights that it is not possible to take a pessimistic view of it as a whole. (P. vi.)

He also stresses the error of Luther's break with the Church. Nevertheless, the fact remains unaltered that a one-sided picture is given, and no added remarks make it one whit less desirable that the presentation of the background of the Reformation should be balanced and integral.

The second lecture narrates the course of Luther's personal religious development. It is done with perception and with the use of recent studies. The author then examines the possibility of reunion. The conclusion he draws from history is this:

Thus to-day the tension, indeed the opposition, between Catholicism and Protestantism is felt and underlined more strongly by the theologians than it formerly was by Luther himself. We have to admit that on both sides theologians have had a great deal to do with deepening the differences between us, whether or not they may have been pushed into it by the current situation. And therefore rapprochement between Catholicism and Protestantism will only be possible *if it takes Luther as its starting point*.² We must build from Luther outwards if we are to bridge the gulf between the Christian confessions. We can indeed boldly assert the paradox that it is only a determined return to Luther himself which will make it possible for our separated brethren to come home to their Mother the Church. (P. 53.)

The last chapter is more practical, and it asks: how is

¹ See THE CLERGY REVIEW, XXXIII, April 1950, p. 272.

² Author's italics.

reunion to be achieved? The author has no illusions on the meaning of reunion:

Because of the way in which the message of Christ is thus united with her own tradition, the Catholic Church feels and knows herself as the Church of Christ in the emphatic, exclusive sense: as the visible revelation in space and time of the redemptive powers which proceed from Christ her Head, as the Body of Christ, as the *one means of salvation*.¹ Because she is aware of this she is bound to condemn all other churches which have arisen or may arise—in so far as they are *churches*, i.e. sociological phenomena, and not merely a group of believers—as extra-Christian and indeed un-Christian and anti-Christian creations. To admit even the possibility that the final union of Christendom could take place other than in her and through her would be a denial and betrayal of her most precious knowledge that she is Christ's own Church. For her there is only one true union, reunion with herself. (P. 73.)

Nor has he any illusions about the difficulties of reunion; this is not an optimistic book. He is, however, able to make clear some good points, and there is sound sense and insight in these closing pages, although not everyone will agree with all he says. The context of his remarks is, of course, the situation in Germany.

To sum up: the work contains much that is valuable together with much that is debatable. Dr Adam provides some nourishing food for thought, but it is well to flavour it with the salt of criticism.

The thought of reunion brings to mind our separated Anglican brethren. With them, the paradoxical position of the Catholic wing leads incidentally to some very fruitful results. An example of this is the collection of essays of Dr Mascall on the Church and the Eucharist.² This volume gathers together some pieces of solid and stimulating theological thought, and a Catholic theologian would do ill to pass them by. The unity of theme of the diverse studies is expressed well by the author himself:

¹ Author's italics.

² *Corpus Christi: Essays on the Church and the Eucharist*. By E. L. Mascall. Pp. xii + 188. (Longmans, Green. 15s.)

... they are in fact dominated by one over-arching conception, the conception of the Church as a reality of the sacramental order, the Mystical Body of Christ, preserved and nourished by the Sacrament of the Lord's Body and Blood. (P. ix.)

The first chapter is on the Church itself. Though the author would seem naïvely to assume the opposite, the treatment here is governed by the requirements of his own position, but, despite this, it contains some valuable reflexions. I may instance, because of their less common character, the remarks on the permanence of the ministry in heaven. The essay that follows on the Church and the sacraments reacts against the individualism and subjectivism of mediaeval sacramental devotion, considered as an inheritance common to Catholics and Protestants alike; this echoes recent Catholic writing on the corporate significance of the sacraments. The attention of the reader will, however, be drawn more closely to the chapters on the Eucharist. Many passages from these are well worthy of quotation, but space forbids this. Dr Mascall has read extensively modern Catholic writing on the Eucharist, and the fact that his point of view is somewhat different means that certain aspects, sometimes left in the shadow but worth noting, are illuminated for the reader. Needless to say, many of his remarks call for discussion, but such discussion will be of a fruitful kind.

He considers in turn the development of the Eucharistic Canon, the Eucharistic sacrifice, the real presence, the Eucharistic theology of St Thomas, that of Charles Gore, and finally, some practical questions of liturgical observance. With regard to the sacrifice of the Mass, he has no hesitation in supporting the sacramental approach, represented by Vonier, Masure, and others. He sees in this the means of breaking the deadlock that has stultified discussion between Catholics and Protestants on the subject. His exposition of these recent theories and his comments upon them are of interest and of value. Since a detailed discussion of these chapters is impossible here, one small point may stand for the many that might be made. The author's criticism of St Thomas's Eucharistic theology is far from winning my acceptance. In particular, the analysis of the Eucharistic conversion elaborated by the Angelic Doctor cannot be

tampered with so easily. On the other hand, if we consider the development of the theology of the Eucharist which is taking place in our time on the principles of the sacramental approach, the following general remarks have some force, or at least provide matter for reflexion:

But I would submit that any explanation of the Eucharistic conversion which is not to overthrow the nature of a sacrament must in fact take seriously the metaphysical implications of the fact that the Eucharist is a sacrament. It will not do simply to describe the Eucharistic conversion in terms which take no account of the fact that the Eucharist is a sacrament and then to introduce this fact as a kind of afterthought; to use it, for example, to explain how the Eucharist is a sacrifice or how the Blessed Sacrament bestows grace when received in communion, if we have not used it previously to explain how the Eucharist exists at all. (P. 136.)

The book is graced by the author's customary lucidity of expression.

CHARLES DAVIS

QUESTIONS AND ANSWERS

SELF-SACRIFICE AND SUICIDE

Answering a question in a Catholic newspaper (cutting enclosed) about Captain Oates, the injured member of Scott's ill-fated polar expedition who left his companions in order not to reduce their already slender chance of getting back to their base alive, Sir Arnold Lunn exonerated him from the charge of suicide on the ground that "it is the intention that counts". In the same context, while not denying that an agent in enemy territory would be objectively guilty of suicide, if he took a lethal poison in order to avoid being tortured into giving information to the enemy, Sir Arnold consoled himself with the

comment: "As Catholics we know the rules. If we die in a state of mortal sin, the rule is that we spend eternity in Hell. How far God Himself may exercise the prerogative of mercy we do not know." Is it correct to say that it is the intention that counts? Is it safe to say that we do not know how far God may show mercy to one who has died in mortal sin? (S.)

REPLY

i. Taken outside its context and interpreted as a general moral principle, the statement that it is the intention that counts, is not correct. The morality of a human act is primarily determined by its objective nature, viewed in relation to the moral law.¹ If therefore an act, objectively considered, is morally bad, no amount of good intentions or motives can make it morally good: they may make it less bad, but cannot change it from bad to good.² The contrary doctrine is one of the errors of ethical existentialism which Pius XII repudiated in a recent allocution, in which he remarked: "Nous concédons que Dieu veut premièrement et toujours l'intention droite; mais celle-ci ne suffit pas. Il veut aussi l'oeuvre bonne."³

Sir Arnold Lunn's statement does not however conflict with this principle, if it be read in the light of his context. He was dealing with a concrete act which, objectively considered, was neither good nor bad; for although the circumstances in which Oates walked out into the polar blizzard made it morally certain that he would die, his mere act of walking out was not intrinsically and directly lethal and did not therefore objectively amount to suicide. Moreover, this particular morally indifferent act had a good effect (more chance of survival for his companions), as well as a bad effect (his own death by exposure), the good not being obtained through the bad, but resulting equally immediately from the causal act. Now, on the

¹ Cf. St Thomas, *Summa Theologica*, 1a, 2ae, qu. 18, a. 2.

² Cf. Prümmer, *Manuale Theologiae Moralis*, I, n. 122; Noldin, *Summa Theologiae Moralis*, I, n. 77, 2, d.

³ Ad delegatas conventui internationali sodalitatis vulgo nuncupatae "Fédération Mondiale des Jeunesses Féminines Catholiques", 18 April 1952; *A.A.S.*, 1952, XLIV, pp. 413 ff. Cf. *THE CLERGY REVIEW*, October 1952, p. 623.

universally admitted principle of the Double Effect, such an act can be morally justifiable for a proportionately grave reason, provided that the good effect alone is directly and immediately intended, the bad being merely permitted to follow as an unwanted concomitant effect. In other words, in a situation such as the one envisaged, where the other conditions for the correct application of the principle of the Double Effect are verified, it is the intention that counts. Oates was justified in walking out alone, because, as Sir Arnold added, "his intention would not be to bring his life to an end, but to give his friends a better chance of surviving". On the other hand, he would not have been justified in doing any act, the direct and immediate effect of which was to bring his life to an end, e.g. shooting or poisoning himself; because direct self-killing is an objectively evil act, and it must remain so, no matter how noble or altruistic the intention with which it is done: one may not do evil that good may come of it. Moreover, in that case, his immediate intention could not have been said to be good.

ii. It is less easy to justify Sir Arnold's other statement. He may simply mean that, though it is objectively a grave sin to kill oneself by poison, some of those who did so, in the exceptional circumstances envisaged, may have sincerely persuaded themselves that they were morally justified, and may thus have subjectively escaped grave guilt in the eyes of God who reads the heart. Or, more likely, he may merely be recalling the adage that even gravely culpable sinners may sometimes seek and find mercy "twixt the saddle and the ground". But, taken in their more evident sense, his words mean that, even though a man has died in deliberate and unrepented mortal sin, we still cannot be sure that he has passed beyond the pale of God's mercy; and this proposition is not only unsafe but erroneous in faith. The statement of the Catechism that "they who die in mortal sin will go to hell for all eternity", is not just one of "the rules" which normally hold, but may perhaps admit exceptions: it is a truth which the Church, speaking as the mouthpiece of God, has never ceased to enunciate in the most solemn and unqualified terms. A letter of Pope Innocent IV, *Sub Catholicae*, 6 March 1254, summarizing the Catholic faith, declared: "Si quis autem absque poenitentia in peccato mor-

tali decedit, hic *proculdubio* aeternae gehennae ardoribus perpetuo cruciatur."¹ It was one of the truths to which Michael Palaeologus was required to declare his adhesion in the profession of faith which he made, in A.D. 1274, at the second General Council of Lyons: "Illorum autem animas qui in mortali peccato . . . decedunt, mox in infernum descendere."² And the same words re-appear in the *Decretum pro Graecis*, in which the Council of Florence, in A.D. 1439, summarized for the reconciled Greek schismatics the main points of the Catholic faith.³ Indeed, if the Vatican Council had not been interrupted, it would almost certainly have solemnly defined this truth as a separate article of faith; because the dogmatic constitution on Catholic doctrine, part two, chapter five (which was never reached), was to have contained these words: "Ut enimvero, qui in gratia decedunt, vitam aeternam, quae est iustitiae corona, certo consequentur, ita qui ea privati moriuntur, ad illam numquam perventuri sunt. Post mortem enim, quae est viae nostrae terminus, mox ad Dei tribunal sistimur, ut referat unusquisque propria corporis prout gessit (2 Cor. v, 10), neque ullus post hanc mortalem vitam relinquitur locus poenitentiae ad iustificationem." And the corresponding canon 6 was to have read: "Si quis dixerit etiam post mortem hominem iustificari posse, aut poenas damnatorum in gehenna perpetuas futuras esse negaverit, anathema sit."⁴

It is therefore abundantly clear that this doctrine which, but for an accident of history, would by now have been solemnly defined as a separate article of faith, is part of the ordinary teaching of the Church, and that to deny or doubt it is at least proximate to heresy. In other words, we *do* most certainly know "how far God Himself may exercise the prerogative of mercy", because He Himself has told us through His Church: given previous repentance on the part of the sinner, He may exercise it right up to the moment when death puts an end to our period of probation, but He will not exercise it afterwards. That is the absolute limit of His mercy, and it would

¹ Denzinger-Bannwart, *Enchiridion Symbolorum*, n. 3048.

² Ibidem, n. 464.

³ Ibidem, n. 693.

⁴ *Collectio Lacensis*, VII, 564, 567; Cf. Lennerz, *De Novissimis*, Rome, 1931, n. 174 ff.

have been a questionable mercy to have left us in any doubt about its absoluteness. What we do not know is whether, or how often, He bestows the grace of effective repentance on sinners who, to all outward appearances, have departed this life, but whose souls have not yet crossed the threshold of the body. If this is all that Sir Arnold means, we agree that such an intervention of divine mercy is not impossible, but would suggest that the tenor of our Lord's teaching is very much to the contrary.

FREQUENT COMMUNION—CONFESSOR'S DUTY

i. Does the *Instructio Reservata* of the Sacred Congregation of the Sacraments, 8 December 1938, hold good in this country? I am told that it has not been promulgated and should not be used in Retreat conferences to novices, seminarists, or boarders in Catholic schools. ii. Is the advice of a confessor still required for daily or frequent Communion, as prescribed by the Sacred Congregation of the Council, *Sacra Tridentina Synodus*, 20 December 1905? (W. R.)

REPLY

i. An Instruction does not need to be promulgated in the manner required for a new law, except in so far as it may contain and enjoin some new legal obligation. *Per se*, it is a mere directive, designed either to clarify the existing law, or to increase its efficiency;¹ and it has this effect for those to whom it is directly addressed, as soon as it is officially communicated to them. The *Instructio Reservata*, mentioned in the question, was a semi-confidential document dealing with the abuses that may arise in connexion with the recommended practice of frequent Communion, more especially in seminaries, colleges and other pious or religious communities, and with the precautions necessary to avoid or check such abuses. It was not published in the *Acta Apostolicae Sedis*, but was circulated to the local

¹ Benedict XV, *Motu Proprio*, *Cum Iuris Canonici*, in the introduction to the Code.

Ordinaries and Major Religious Superiors to whom alone its contents were directly addressed. For them it still has the same directive value that it had in 1938. Others, however, to whom it was not directly addressed, can only be bound to give effect to its requirements, if and to the extent in which they have been ordered to do so by their legitimate superiors.¹

Since it does not constitute a promulgated law for communicants in colleges, etc., its contents should not be enjoined as of obligation in conferences given to such persons, but there is no reason why it should not be used by the preacher in preparing a conference on frequent Communion.

ii. The decree of the Sacred Congregation of the Council, *Sacra Tridentina Synodus*, 20 December 1905, declared: "Ut frequens et quotidiana Communio maiori prudentia fiat uberiorque merito augeatur, oportet ut confessarii consilium intercedat. Caveant tamen confessarii, ne a frequenti seu quotidiana Communionem quemquam avertant, qui in statu gratiae reperitur et recta mente accedat."² Some commentators, expressly or by implication, treat this admonition as imposing on frequent communicants a positive obligation of consulting their confessor;³ but although *Sacra Tridentina Synodus* retains its force as a norm of interpretation of the Code law on frequent Communion,⁴ and this particular admonition is reproduced in the above-mentioned *Instructio Reservata*, it is not so clear that it constitutes a strict obligation unconditionally binding upon all who respond to the invitation to communicate frequently. In the first place, the use of the word "oportet" suggests a counsel of prudence rather than a strict precept; and secondly, if the Code had intended to make the previous advice of a confessor a *conditio sine qua non* of frequent Communion, it is unlikely that we should have been left to discover it by reference to pre-Code

¹ By leave of the Holy See, a summary of the contents of this Instruction was published in *THE CLERGY REVIEW*, August 1939, p. 111 ff. The full Latin text, with a commentary by Mgr Zerba, can be found in *Apollinaris*, 1940, fasc. 1-2, pp. 14 ff.

² *Fontes Iuris Canonici*, n. 4326.

³ Cf. Mahoney, *THE CLERGY REVIEW*, April 1945, p. 177. Cappello (*De Sacramentis*, I, n. 540) appears to regard it as imposing a positive obligation, but adds that implicit advice will often suffice.

⁴ Canon 863: "Excitentur fideles ut frequenter, etiam quotidie, pane Eucharistico reficiantur ad normas in decretis Apostolicae Sedis traditas. . . ."

documents. One may readily admit that, in particular cases, probably more often than not, prudence will make it obligatory to seek the advice of a confessor before undertaking or continuing the practice of frequent Communion, but that does not prove the existence of a positive law. Some commentators therefore conclude that the admonition is merely a reminder of the need of prudence.¹

In any case, it is the confessor's advice that is required, not his leave. His function is simply to judge whether the two necessary conditions, state of grace and right intention, are present; given these, he is expressly forbidden by the same section of *Sacra Tridentina Synodus* "to deter anyone from frequent or daily Communion".

L. L. McR.

BLESSING BEADS

Can any priest bless and indulgence beads? What form of blessing is to be used? (R. L. C.)

REPLY

A beads is simply an instrument for counting prayers consisting of a number of grains (beads) strung on a chain or on a cord. It is pre-Christian in origin, and its use is not confined to Catholics. Hindus, Buddhists, Moslems and other non-Christians use beads. Catholics usually mean by a beads "a rosary", i.e. a five (or fifteen) decade beads for counting the *Paters* and *Aves* that go to make up the prayer known as "the Rosary of our Blessed Lady". But many other forms of beads are in use among Catholics, beads, e.g. of 33, 63, 70, 73 small grains; beads divided into groups of 3, 7, 9, or 10 small grains. There is the six-decade beads of St Bridget (of Sweden); the nine-decade beads of the angels.

In general, that a beads may be validly blessed it must

¹ Cf. Aertnys-Damen, *Theologia Moralis*, II, n. 166; Coronata, *De Sacramentis*, I, n. 316.

consist of (a) grains¹ (beads), not medals,² rings, etc., (b) of a becoming material, solid and durable.³ Glass is permissible, if the grains are solid⁴ (not hollow); plastic is regarded as suitable.⁵ A beads to receive the Rosary indulgences must not have the form of a bracelet⁶ (though this can, as a religious object, receive the Apostolic indulgences). Of course, each particular beads must have the special form laid down for the devotion for which it is used. The blessing and indulgences are attached to the grains, and so are not lost if (a) the grains are re-strung, (b) some of them (not the greater part of the beads) are replaced.⁷ A "scout beads" (which consists of a ring with ten notches and a cross) cannot have the Rosary indulgences attached to it,⁸ but can receive the Apostolic indulgences.

To bless a beads and to indulgence it are distinct acts. Every priest by virtue of his ordination can bless suitable objects. He can impart all blessings, except those reserved expressly to the Pope, bishops, or others (e.g. certain blessings are reserved to a parish priest; some are reserved to members of a Religious Order).⁹ If he gives a blessing which is reserved and he has not got the special faculty to give it, the blessing is usually valid but unlawful.¹⁰

Title IX of the Roman Ritual has, in chapter 9, twenty-eight blessings reserved to bishops and other ordinaries and to priests with a special faculty to impart them. Chapter 10 has six blessings reserved to priests with an Apostolic faculty to give them. Chapter 11 has fifty-three blessings reserved to certain Regular Orders or Religious Congregations. It is in this chapter that the Ritual provides a form of blessing for ten different kinds of beads. There are also other beads for which the Ritual

¹ C.I. (= S. Congregation of Indulgences), 257^a; H.O. (= Holy Office), 13 March 1909.

² Except when specially provided for as in, e.g. the beads of the Seven Sorrows (in which medals are used for the *Paters*).

³ C.I., 249^a, 271^a.

⁴ S.P. (Sacred Penitentiary), 21 December 1925.

⁵ To receive the Apostolic indulgences (see below) an object must not be of tin or lead (S.P., 11 March 1939).

⁶ S.P., 21 June 1918.

⁷ C.I., 10 January 1839^a, 4; cf. 281^a.

⁸ Cf. C.I., 257^a.

⁹ C.J.C., 1147^a.

¹⁰ C.J.C., 1147^a.

does not provide a special form of blessing (e.g. the beads of the Five Wounds, that of the Immaculate Conception).

Without a special faculty to bless and indulgence any particular form of beads, a priest can bless it, thereby making the beads a sacramental. No special form is prescribed for doing this—a sign of the cross suffices—and the blessing is constitutive, i.e. makes the beads permanently a sacred thing. In practice, however, a beads is not usually blessed without attaching to it by the same act special indulgences and other spiritual favours, and every priest should and does obtain the faculties necessary to bless and indulgence the commoner forms of beads and attach to them, not only the indulgences proper to the special devotion for which the particular beads is used, but also the Apostolic indulgences,¹ which can be attached to any suitable religious object.

When there is a special form of blessing for any particular beads, it usually consists in versicles, a prayer and sprinkling with lustral water.² If the special form is not followed the blessing is invalid.³ Sometimes the blessing is ordered “in forma Ecclesiae consueta”, or “unico signo crucis”. Whether the words “in nomine Patris”, etc., are then to be added to the sign of the cross is disputed, but the better opinion is that they are not necessary⁴ (they may, of course, be added). When no form at all is prescribed, a sign of the cross or the blessing *ad omnia* (*R.R.*, IX, viii, 21) may be used. The form must always be said in Latin.

An ordinary rosary, unblessed, may be used when saying the Rosary, and some indulgences gained,⁵ but the recitation of the Rosary can be greatly enriched if the priest who blesses a beads can attach to it the Dominican, the Apostolic, the Crozier,⁶ and the Bridgettine indulgences. For all of these he requires a special faculty. To give the first and last indulgences

¹ These are the indulgences that the Pope attaches to objects that he blesses. A priest can obtain (from the S. Penitentiary) the faculty to impart them.

² When this aspersion is prescribed, it is regarded as an essential part of the form.

³ C.J.C., 1148°.

⁴ C.I., 281°, 313°.

⁵ *Enchiridion Indulgentiarum*, n. 395.

⁶ Five hundred days' indulgence for each *Pater* and *Ave*, even if said apart from the Rosary, and for the latter no meditation on the mysteries is prescribed.

a special form of blessing (*R.R.*, IX, xi, 35 and 39) must be used; for the other two the sign of the cross suffices. Usually the faculty to give the Apostolic indulgences includes that necessary to impart the Bridgettine ones. A beads (or other religious object) that has touched the sacred places of the Holy Land or the relics preserved there acquire *ipso facto* the Apostolic and Crozier indulgences.¹

One and the same beads may have imparted to it the Dominican, Crozier and Apostolic indulgences;² and by one recitation of the Rosary (or a decade of it)—despite the legislation of the Code, canon 933—all three sets of indulgences can be gained.³

To gain the Apostolic indulgences, it suffices to be the owner of an object to which they are attached, but to gain the Dominican or Crozier indulgences, the beads must be passed through the fingers, or—if one's occupation or place prevents this, momentarily—carried on the person.⁴ If the Rosary is said in common it suffices if one person holds an indulgenced beads.⁵

An indulgenced beads no longer loses its indulgences if inherited, given away or lent, but only if it is destroyed or sold.⁶

To complete the spiritual favours which can be attached to a beads, a priest having the necessary faculty can bless the *cross* of the beads—if it is a crucifix⁷ of solid material and not too small—(a) to enable anyone who kisses, holds or touches the cross (and not only its owner) to gain the plenary indulgence *in articulo mortis*, if he complies with the usual conditions required for the gaining of this indulgence; (b) to gain the indulgences of the Stations of the Cross, if, being legitimately impeded from making the Stations, he recites, while holding the cross, with contrite heart and thinking of the Passion of our Lord, *Pater*,

¹ *Enchiridion*, n. 673; S.P., 23 May 1921.

² C.I., 249^a.

³ C.I., 12 June 1907; S.P., 14 June 1922 and 11 March 1939.

⁴ S.P., 9 November 1933.

⁵ C.I., 384.

⁶ C.J.C., 924^a.

⁷ The indulgence attaches to the *figure* of the Crucified (C.I., 281^a) and so this may be transferred to another cross without loss of indulgences.

Ave and *Gloria* twenty times.¹ A simple sign of the cross suffices to attach each of these favours to the cross of a beads or other suitable crucifix.

The faculties for blessing beads and other religious objects have often attached to them two conditions: (a) that the priest be approved for hearing confessions, (b) that he has the consent of the Ordinary of the place where he exercises the faculty. It is fairly generally agreed among writers now that the first condition is necessary for the validity of the blessing, but that it suffices if the priest have faculties to hear confessions anywhere, not necessarily in the place where he blesses the beads. The second condition is necessary only for the lawfulness of the blessing, and the consent need not be express,² but may be tacit or reasonably presumed.

J. O'C.

BOOK REVIEWS

Marxism: Past and Present. By R. N. Carew Hunt. Pp. xi + 180. (Geoffrey Bles. 12s. 6d.)

Betrayal of an Ideal. By G. A. Tokaev. Pp. xvi + 298. (Harvill Press. 21s.)

Red Star versus the Cross. The Pattern of Persecution. By Francis Dufay, M.E.P., and Douglas Hyde. Pp. 144. (Paternoster Publications. 6s.)

Fatal Star. By Hamish Fraser. Pp. xvi + 239. (J. S. Burns. 9s. 6d.)

MR CAREW HUNT has the courage of his convictions, or rather of his reconsiderations. His *Theory and Practice of Communism*, when it was published in 1950, was widely regarded as an admirably balanced exposition and critique of Marxism-Leninism-Stalinism. But subsequent reconsideration led him to the conclusion that he

¹ If the person be so ill that he cannot do this, he can gain the indulgences by kissing or even looking at the blessed crucifix and reciting some brief prayer in honour of the Passion (S.P., 25 March 1931; 20 October 1931).

² If a priest seeks faculties to bless from the S. Penitentiary he must have the recommendation of his Ordinary.

had been too indulgent towards Marx and Engels, particularly in crediting the latter with belief in democracy in a liberal sense, and he took the occasion of a summer course of lectures in 1953 at the School of Advanced International Studies of John Hopkins University to state his revised and more critical views. The lectures are now published in this present book which is a most valuable statement in small compass of the main points of Marxist philosophy as it was first evolved by Marx and Engels and as it has been modified by Lenin and Stalin. One says philosophy advisedly as, despite a long chapter on Production, Mr Carew Hunt does not even mention some of the key points of Marxist economic thought such as the labour theory of value. The only other significant omission is religion, which though mentioned in several chapters is nowhere dealt with *ex professo*. The anti-religious element in Marxism is more important than a mere category in the "superstructure" of society. The difficulty with a book which deals with Marxism at the philosophical level is that while Marxism past was a revolutionary theory Marxism present is a way of life which has been imposed on hundreds of millions of men. In these circumstances reports of the constrained and careful discussions of the Soviet Academy of Social Sciences are of far less value than knowledge of what Marxism in practice does to the minds and hearts of men. For that one has to turn to the testimony of those who have lived under the Communist yoke, in the U.S.S.R. or in China, or by the Communist creed in the Communist parties which flourish in the free world.

The first witness is Colonel Tokaev, a Caucasian, who after rising to a high position in the Soviet technocracy fled to the West in 1948 because he was convinced that Stalin had betrayed the high ideals of the October Revolution. This, the first instalment of his autobiography, takes the story up to the aftermath of the assassination of Kirov in 1934. Tokaev was a boy of nine at the time of the establishment of the Soviet regime in the Caucasus and so is a product of the Soviet system. He progressed from being a Pioneer to a Comsomolnik to a Party member, and in the course of his studies went to Leningrad and from there to Moscow. But his nationalist-minority consciousness and his argumentative nature meant that he was continually in trouble—in fact he was expelled from the Party three times. Each time he was reinstated but by this time he had built up an intellectual resistance to the "lunatic tension of incessant, fanatical study of the day-to-day official interpretation of dogma". In this he seems to have been a member of a quite extensive underground which drew its inspiration from Bukharin whom Lenin himself had described as "the most valuable and greatest theoretician

the Party possesses". This underground was in no sense an organized conspiracy but an undercurrent of opposition and criticism. The great purges of the thirties got rid of some of its leaders, Bukharin included, but purges cannot stifle the higher instincts of all men, and those who are under the least control are precisely the technocrats of the type of Tokaev. By such argument, admittedly flimsy, one may suggest that there are still in the U.S.S.R. many hidden heretics like Tokaev. But under the Kremlin despotism the possibility of them becoming vocal is negligible. Colonel Tokaev's story is of his progressive disillusionment as the high hopes which followed the overthrow of Tsarism gave way to the tyranny "of a State-monopolistic and imperialistic capitalism". One awaits with the greatest of interest the second volume which will take the story up to his escape to the West, but in the meantime this book is to be recommended most strongly to those who want a living picture of the first twenty years of Marxism in practice.

Colonel Tokaev has little to say about the anti-religious activities of the Soviet Communists although he does record his disgust at the way members of the Godless League took away his mother's ikons. But now the pattern has changed, and *Red Star versus the Cross* describes the new methods being used by the Communists in China. It is not the testimony of one individual but a digest of the witness of more than a hundred and fifty missionaries who have been expelled from China. Father Dufay collected their experiences and Mr Hyde has adapted the work from an English translation, at the same time adding to it from his own unrivalled experience, both before and since his conversion. Its object is not to provide an account of the persecution of the Church in China, of the indignities, the imprisonments, the tortures, the executions, but to explain "the tactics of persecution, starting from the ideological principles that direct them and of which they are but the practical application".

Naturally the authors are mainly concerned with those who have to live side by side with, or under, Communism, but the three reasons that they put forward why Christians may be contaminated and corrupted by Communism are as valid in Glasgow or in London as they are in Kwangyuan or in Peking. They are: (i) ignorance of Communism; (ii) the fascination of Marxism; (iii) the temptation to use (or to rely on) strength alone. Indeed the pages where this last is shown to be the worst of all possible solutions to Communism are among the most compelling in the book. The subtle means being used in China to persecute the Church are analysed in detail: how the great upsurge of nationalist feeling, common to all whether Communist or not, is turned against the Church which

is alleged to be tainted with imperialism; how the process of indoctrination known as "brain-washing" is carried out with thoroughness and efficiency; how the Government has found the ideal means to avoid the *official* making of martyrs. In some ways it is all reminiscent of Elizabethan England but with nearly four hundred years' further experience of the diabolical art of intellectual seduction. The authors are not content with suggesting lines of Christian defence but go over to the attack and conclude this important book with a chapter on "The Conversion of Communists".

The third witness, Mr Hamish Fraser, was once an organizer on Clydeside for the Communist Party of Great Britain and had served in the International Brigades in Spain. But so far has he moved away from it that last year he was decorated by General Franco. He bears witness to Communism as a faith, making the apt comment that "it is indeed paradoxical that it should be the godless who have proved to the nominally Christian West just how potent a factor is faith in the development of human society". His book is rather a hotch-potch in which one may discern a number of themes. First there is a discussion of the origins of modern civilization which where it is not already familiar is far too superficial and at times vitiated by obvious exaggerations. Is it true for instance that in Britain the welfare State "has reduced the majority of the citizenry to the status of state pensioner"? This section might well have been pruned for, standing at the threshold of the book, it does not bode well for what follows. Mr Fraser's story of his own conversion and his discussion of the significance of the revelations of Fatima for the Church and for the conversion of Russia are by far the best things in the book, but they are obscured by his unfortunate weakness of lashing out in all directions with exaggerated condemnations. Nor will the English reader find much interest in his preoccupation with the French *Chrétien progressistes*, especially when he is told that their equivalents in England are the Catholic followers of Mr Aneurin Bevan. But it would be unjust to allow these blemishes, the result of excessive zeal rather than of misguided judgement, to obscure the very real value of this sincere testimony. Mr Fraser has known Communism from the inside and so his warnings are to be respected and to be heeded, particularly when he insists that the answer to Communism must be primarily spiritual, and one hopes that his plea for a living social Christianity based on prayer and penance and under the guidance of the Holy See will receive a wide hearing. Incidentally this must be the first book ever published which contains a portrait of the author with a "miraculous" dove perched on his head.

Dieu ou Mammon : Choix de Textes de l'Écriture et des Premiers Pères de l'Église. By A. Leonetti. (Les Éditions Ouvrières. 270 fr.)

Le Ciel, c'est les Autres. By Yvan Daniel and Gilbert le Mouël. (Les Éditions Ouvrières. 495 fr.)

Prières. By Michel Quoist. (Les Éditions Ouvrières. Économie et Humanisme. 390 fr.)

HERE are three interesting recent books from the enterprising publishing house, *Les Éditions Ouvrières*, set up some years ago by the French J.O.C. The first two are very largely collections of texts, the first completely so. M. Leonetti presents passages from the Old and the New Testaments which treat of wealth and of poverty, and gives sufficient of the context to put them in their proper setting. By way of commentary on these texts he provides extracts from the writings and sermons of Clement of Alexandria and of Saints Justin, Cyprian, Gregory of Nyssa, Basil, John Chrysostom and Jerome. The author is conscious of the partial, and even partisan, nature of some of these quotations, but he puts them forward in the hope that they will provoke the reader into clarifying his own position in regard to the problem of wealth. He invites his readers to communicate to him the results of this examination of conscience and hopes to publish in the near future a collection of such testimonies. While such a project probably appeals more to the Gallic than to the Anglo-Saxon mentality, it does not diminish the value of this unique anthology. *Le Ciel, c'est les Autres* presents texts from the New Testament showing the love of Christ for men, and then passes to His Commandments. Nearly a third of the book is given to a discussion of the question "Who is my neighbour?" Beginning with the family group the authors include, in ever widening circles and with pithy and pointed comments, all those who in any way should be the object of our practise of the second great commandment. A concluding section provides more texts under the heading "How to go to Heaven", and ends with a chapter on the saints in Heaven, showing how all categories of men and women are to be found there, even "those saints whose names make us smile". The whole method of presentation is novel, but the authors know the modern mind, and their attractive sub-headings along with the quiet humour of their commentary cannot fail to inspire in many of their readers a greater love of God and of their neighbour.

Father Quoist intends his *Prières* for those who are active in the lay apostolate, and by short meditations on persons, places, things and situations he shows them how the whole of life can become a prayer, "because the life of each day is the prime matter of prayer".

Some of the subjects for "meditation" may occasion surprise, e.g. a bald head or football by floodlight, but it is the author's evident intention to show that any incident in the daily life of the layman who wishes to come closer to God may act as a springboard for raising the mind and heart to Him. In this he succeeds, not merely by shock tactics but by his sincerity and by his demonstration that unction may be found in the most unlikely places.

Manual of Social Ethics. By James Kavanagh. Pp. 175. (M. H. Gill & Son. 4s. 6d.)

Human Relations in Industry. By Michael P. Fogarty. Pp. 104. (Catholic Social Guild. 2s.)

FATHER KAVANAGH is the Director of the Dublin Institute of Catholic Sociology and has written this compact textbook to meet the needs of his students who are drawn from every walk of life. Thus he wastes no time on academic digressions but gives the received teaching in a clear and straightforward fashion. While most of his examples are naturally drawn from Ireland he is always willing to quote telling experiences from elsewhere, but this points up two regrettable minor omissions. In the chapter on "Vocational Organization" there is no mention of the progress that has been made with the Industry Council Plan in the United States, and in the chapter on "Profit-Sharing and Co-partnership" there is no reference to the important German development of *Mitbestimmung*. At one point in this chapter Father Kavanagh says that "progress in human relationships in industry must come before profit-sharing schemes can be entertained", but provides no *ex professo* treatment of human relations in industry. Mr Fogarty's excellent booklet supplies admirably for this lack. It gives the best and most modern of the findings of industrial psychologists and consultants and relates them to Catholic thought, ending with a stirring and practical appeal to action on the part of Catholics in management and in the Trade Unions.

The Heresy of Democracy. A Study in the History of Government. By Lord Percy of Newcastle. Pp. 246. (Eyre & Spottiswoode. 18s.)

The Conservative Mind. By Russell Kirk. Pp. 480. (Faber & Faber. 30s.)

Call to Greatness. By Adlai E. Stevenson. Pp. 100. (Rupert Hart-Davis. 9s. 6d.)

At the outset Lord Percy disarms certain criticisms when he pleads that he is "as little a logician as a prophet", and so those who want

their political philosophy set out with nice distinctions must go elsewhere, preferably to M. Maritain's compelling chapters on Democracy in his latest work, *Man and the State*. Lord Percy's approach is historical, and he devotes a great deal of space to showing how the principles of the advocates of pure democracy led inevitably to the totalism (his word for the more usual totalitarianism) of the twentieth century. Their idea of democracy, exalting the sovereign will of the people, leads to the most oppressive measures in order to unify the people so that they may speak with one voice, and ultimately that one voice may become the voice of a dictator who is said to personify the will of the people. The underlying assumptions of this form of democracy, current in Europe since Rousseau and the Jacobins of the French Revolution, make it into a religion—Lord Percy means his title to be taken not figuratively but literally. It abolishes the dualism of the Moral State and demands the complete submission of man, finding its apotheosis in the so-called People's Democracies of Eastern Europe and the U.S.S.R. He makes a great deal out of the Augustinian idea that the mission of the City of God was to supersede and absorb secular society, and indeed he entitles one section of his book "The thirteen centuries of Augustine's Reigning Church, 496–1789". In this he seems to do less than justice to the opposite and even hostile views of Aristotele as developed by St Thomas which came to have such force in the fourteenth century. Nevertheless, once in the post-Reformation period, he deals faithfully with the degeneration of the accepted view of the State into "something very like pure materialism". In fact "secularization reaches a point where, for all practical purposes, the *sacrum* disappeared as an independent partner of the *regnum*, and yet, except in terms of mere power, the *regnum* was not expected to take over any of its duties".

The last 150 years from 1789 to 1939 has been the "age of Leviathan" but at the same time the Christian opposition has become much more articulate and defined and indeed with the passing of the "Old Order" (of eighteenth-century monarchy) is the only barrier to the triumph of the Power State. The Catholic reader will appreciate Lord Percy's sympathy and understanding in his treatment of the position of the papacy from the *Syllabus* of 1864 to the appeal of *Summi Pontificatus* in 1939. While one would be inclined to give more importance than he would allow to the social encyclicals, there is no doubt that he is right in describing the change as "a withdrawal from all political points of vantage or dispute, back to an altogether stronger level of argument: to the primitive Christian argument for a Change of Mind".

Lord Percy quotes with approval Edmund Burke, who was "shocked into philosophy by, first, the American and, then, the French Revolution". It is interesting to note that in recent times a number of Americans, particularly Mr Peter Viereck and Mr Russell Kirk, have been shocked by the degeneration of the liberals ("there are no innocent liberals left") to attempt a restatement of Conservative political thought—resting firmly on Burke. In fact Mr Kirk's book is very largely a study of a cast of mind that emanated from Burke whom he considers as the first modern Conservative. This work is valuable for several reasons: most important perhaps because the liberals have had their way for nearly a century, with the conservatives seemingly in full retreat. Mr Kirk deals only incidentally with practical politics and is more concerned with those who have made significant contributions to the development of thought. There are a few surprises among the English witnesses: Newman is bracketed with Disraeli as an exponent of "Conservatism with imagination", Sir Walter Scott is the popularizer of the "proud and subtle doctrines of Burke". The inclusion of Newman illustrates a confusion which runs throughout the book and is never satisfactorily resolved: conservatism (in the sense of defence of tradition, of authority and of ancient loyalties) is not necessarily synonymous with *political* conservatism. Mr. Kirk takes as his working premise that "the essence of social conservatism is preservation of the ancient moral traditions of humanity", but this obviously is far too wide and results in such anomalies as rejecting Alexander Hamilton, who was the real prototype of American conservatism, and exalting Calhoun, who was more concerned with preserving the ancient tradition of slavery than with enunciating a universal conservative doctrine. It is significant that on the several occasions when Mr. Kirk uses Burke's scornful phrase about "Sophisters, Economists and Calculators" he omits the economists. His own economic judgements, both about the past and about the present day, are in the main faulty; and serve to illustrate a general lack in conservative doctrine. None of the many writers whose thought he analyses deals with the problem of the machine, or with the social problems that it has provoked. A few references to Peter Drucker, excellent though his approach may be, are not sufficient. However, it may be that Mr Kirk deals with this more fully in his *Programme for Conservatives* which, published in the U.S.A., has not appeared on this side of the Atlantic. Yet *The Conservative Mind* is a valuable complement to *The Heresy of Democracy*, for it shows how non-liberal thinkers in England and America have reacted to the growth of universal suffrage and the increase of the State's power during the last hundred and fifty

years. But the reader should bear in mind Mr Kirk's tendency to over-simplify whether he is praising anti-liberals or condemning, indiscriminately, all liberals and radicals.

As a corrective to this indiscriminate denunciation one cannot do better than recommend the lectures which Mr Adlai Stevenson gave at Harvard in March 1954 after returning from a world tour. Here one finds just as much preoccupation with the fate of the human person and with ancient and tried values as in any of the essays of Irving Babbitt and George Santayana quoted by Mr Kirk, but there is also a truly liberal and radical strain which gives life and reality to what might otherwise be platitudinous moralizing. It is true that these lectures deal with foreign affairs and with the position of America in the cold war, but Mr Stevenson had many home truths to tell his listeners. He attacks chiefly the American fallacy that to every problem there is an immediate solution, counselling patience and giving a meaning to peaceful coexistence other than indifferent neutralism. The whole book is a balanced, calm appraisal of what, among the things that are desirable, is possible; it recalls that many of the upheavals of our time, nationalism, anti-colonialism and the desire for freedom of many peoples in Africa and in Asia, would have come about even if Marx, Engels and Lenin had never lived. Most of all it reveals another America from that of McCarthy, Big Business and Hollywood—two years ago almost half America voted for Adlai Stevenson as President.

Ford: The Times, The Man, The Company. By Allan Nevins with the collaboration of Frank Ernest Hill. Pp. xvi + 688. (Scribners. 45s.)

THE structure of society and the way of life in America underwent a revolutionary change in the ten years that followed the First World War, and the cause of this change was the automobile, particularly the cheap automobile of which the prototype was the Tin Lizzie or Model T Ford. In 1915 there were less than 2½ million cars registered in America, but this number had increased to 9 million by 1920 and by 1930 had leaped to 26½ million. Hence the life of Henry Ford is far more than a modern success story in the style of Samuel Smiles, it is a vital element in the social history of America. Moreover, the Ford company led the way, not merely in America but in the world, in the application of mechanization to productive operations on a large scale. This thoroughly documented work, whose balance and authoritative nature is guaranteed by the name of Professor Nevins, takes the story from the earliest days of Henry Ford up to the end of the First World War.

Henry Ford was a remarkable man who had a "hunch that paid off"; he had a basic intuition that the American people were ready to adopt in their millions a new form of transportation. Allied to this was the idea of ever-increasing output to be sold at ever-decreasing prices—he was convinced that the market could never reach saturation point. He was not a mechanical genius, and in fact added little to what was already known about the internal combustion engine, as was made clear in the Selden patent case. But he was possessed of fierce energy and a sense of purpose which drove him on—the story of his struggle to build his first car and get it on the road shows why he was to achieve such spectacular success. When he was beginning some of the best minds in the engineering world were turning to the problems of motor-car production, and Ford had the acumen to choose his associates well and to organize them in the best way possible. Many of them ultimately left him to found rival companies, but even the greatest among them admitted that they had learned a great deal from Ford. He was somewhat aloof and withdrawn, as one might expect from a dedicated man, but took a paternal interest in his first generation of unskilled immigrant workers. One of the most exciting and moving incidents in the book is the description of the effect of Ford's decision to institute the \$5 day in the dark days of early 1914. Once again his intuition was right and what had at first seemed likely to double labour costs ended by more than doubling the turnover in a couple of years. With this book the story is only half finished and one hopes that the same or equally authoritative authors will provide us in the near future with the rest of the fascinating life of this twentieth-century merchant venturer who had such a profound effect on the social history of his country.

Peter E. Dietz, Labor Priest. By Mary Harrita Fox. Pp. ix + 285. (University of Notre Dame Press. \$4.75.)

In recent years the Catholic social movement in America has produced a new type of priest with interest in and influence on labour affairs. The labour priest of America is not at all like the priest worker of France, for he exercises his influence more often than not through labour schools or through individual executive officers of the Trade Unions. Two incidents may illustrate their importance. A couple of years ago *Fortune* magazine (a businessman's review published by the *Time-Life* group) devoted a long illustrated article to their influence in the world of labour; one of the most popular films of 1954, both in America and in Britain, was *On the Waterfront*, based on the work of a priest amongst the dock workers of New

York. Though they are comparative newcomers, and one may perhaps date their emergence from the beginning of the organization of unskilled labour in the U.S.A., they were anticipated by Father Dietz who, in this as in many kindred matters, was a whole generation ahead of his time. Sister Fox has done a very useful work in providing this interesting and even exciting account of the pioneer struggles of this first labour priest. At times he had trouble with bishops and in the end he retired from the field to a small parish in Wisconsin where he spent the last twenty-four years of his life. Subsequent events have proved how right he was both in his diagnosis and in his actions. He was temperamentally a difficult man to get on with and so never managed to group others round him, but his chief mistake was that he was twenty-five years too early. Sister Mary Fox recounts his trials and his triumphs with tact and with discretion and has added a valuable chapter on the social history of the Church in the U.S.A. But why, in such a well-produced book, is a scanty analytical table of contents made to do duty for an index?

J. F.

Theologia Moralis, Vol. III, *De Sacramentis*. Editio Quarta Recognita et Emendata. By Thomas A. Jorio, S.J. Pp. 773. (D'Auria, Naples, 1954. Unbound 40s., bound in cloth, 46s.)

FATHER JORIO's well-known Moral Theology is a manual of the modern type, in so far as it devotes more space to practical casuistry than to the thorough investigation, exposition and demonstration of moral principles. Nevertheless, it is an excellent work of its kind, copious, easy to consult, and seldom vague or abstract, every section being rounded off with practical conclusions and answers to such *dubia* as are likely to arise in the mind of the reader. The third edition of the complete work in three volumes appeared in 1947, and we are now offered a fourth and revised edition of the volume on the Sacraments. It is not a mere reprint, but a genuine and up-to-date revision in which a slightly larger and clearer type is used for the main text, and room is found for recent clarifications and modifications of the law, notably the constitution *Christus Dominus*, which receives a concise but adequate commentary of four to five pages. On this subject the author has taken up a mid-way position, being neither too strict nor too liberal in his interpretations. He holds that the confessor, whose previous advice is required for all layfolk who desire to use the fasting concessions, must be approved for confessions in the place where the advice is given; but, on the other hand, he considers that the concessions can be lawfully used even by those who have voluntarily induced one of the recognized causes

of dispensation, e.g. have preferred a later Mass, provided that it does actually make the observance of the integral fast gravely inconvenient. Without more experience, one cannot appraise the suitability of Father Jorio's work for use in class, but it is certainly useful to have at hand for consultation.

L. L. McR.

Ghosts and Poltergeists. By Herbert Thurston, S.J. Pp. 210. (Burns Oates. 16s.)

ABOUT a century ago Mrs Crowe's extensive collection of tales of the occult entitled the *Night Side of Nature* obtained a widespread popularity, aided perhaps rather than hindered by the fact that it was uncritical. Many similar anthologies have appeared since, some credulous, some hypercritical, some imaginative, but none probably as balanced in judgement as Father Thurston's *Ghosts and Poltergeists*. This book, a worthy successor to the *Physical Phenomena of Mysticism*, consists almost entirely of previously published material which Father Crehan, the editor, by gathering into a single volume, has rendered more easily accessible both to students and to the general reader. Father Thurston had at one time planned a larger study of these questions which would form "a critical census" of real or alleged poltergeist manifestations. This work never materialized in consequence of a decision to devote his declining years to the revision of Alban Butler's *Lives of the Saints*. The high level of treatment which might have been expected in such a book is shown by an article contributed to *The Times Literary Supplement* of 29 February 1936, here reprinted fully or almost so. Some readers may be disappointed at the tentative character of the author's conclusions; a book by a writer who has definite conclusions to offer makes more exciting reading than one with no clear thesis to defend. Thurston did, however, subscribe to two propositions: that a proportion of the recorded phenomena were genuine and that in some cases at least diabolical interference seemed to be excluded.

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(THE CLERGY REVIEW, 1955, XL, p. 50)

Doctor McReavy writes:

In a recent answer on the above point, I said that there was no foundation for the notion that, by a universal indult, any priest could communicate to any other priest anywhere, *per modum actus*, jurisdiction to hear his confession, provided only that the confessor had confessional faculties from some Ordinary, even though not from the Ordinary of the place where the confession was heard. There is still no foundation for this notion, and therefore, in this country at any rate, communicated faculties of the above kind can be used only in the territory of the particular Ordinary who has granted the power to communicate them. But, through the kindness of Mgr Valérien Bélanger, of the Archevêché, Montreal, my attention has been drawn to the fact that, at least in Canada and Brazil, priests have a power of communication which can be used anywhere in their respective countries. The First Plenary Council of Quebec, 1909, decr. 484, ruled: "In tota Canadensi regione unusquisque sacerdos, iam ad confessiones audiendas ab Ordinario suo approbatus, audire potest confessionem cuiuscumque sacerdotis necnon et personarum quae cum sacerdote ratione propinquitatis seu famulatus degunt." A plenary council of Brazil, held in 1939, following the lead of the Canadian Bishops, issued a similar statute (decr. 228, n. 4), delegating any approved confessor to hear the confession of any cleric in Brazil, and adding the faculty to absolve from censures reserved to the local Ordinary. Needless to say, one cannot conclude that what priests can do in Canada or Brazil, they can likewise do in this country. Jurisdiction, unlike leave, can never be presumed.

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